

# British Columbia goes Dutch

Reinder J. Klein

VICTORIA, B.C. — Something strange happened in British Columbia last October 22. The Social Credit party, unpopular and bitterly reviled in the final days of Bill Bennett and down in the polls only a short year ago, won a resounding electoral victory. Architect of that amazing comeback was Bill Vander Zalm, a Dutch immigrant who, much like the little boy in the famous story, stuck his finger in the

conservative dike, thereby protecting the B.C. lowlands from the threatening flood of NDP socialism.

How did he manage it, you ask? He did it by abandoning the traditional Social Credit ideology, by articulating no policies, by making no promises and by debating no issues. His platform was his personality, his oft professed openness to ideas from everybody (including the opposition), his desire for co-operation and conciliation, the

implicit critique of his own party's past performance in his utterances about new beginnings and a "fresh start."

Bill Vander Zalm, a successful entrepreneur who made a fortune in the gardening business, distanced himself from some of his own party's heavyweights by announcing publicly that he would be guided by "Christian principles and high moral values." When he emerged from the Whistler Convention as leader of the Socreds and hence as the new premier of British Columbia, the election campaign that followed shortly after was almost a foregone conclusion.

## Few like the centre

British Columbia is a fascinating province socially and politically. It is a province of extremes, of polar opposites. Many people here are rich or well-to-do; almost as many are struggling desperately and going under. Many love this province as a year-round playground, while almost as many cannot quite make ends meet. Many British Columbians favour a rugged individualism and private enterprise; many others are attached to the security offered by union membership and a narrow perception of worker solidarity.

Politically the central parties do not fare well here. Both the provincial Liberals and Progressive Conservatives hold little appeal. By contrast the socialist NDP consistently captures roughly 40 per cent of the popular vote,



Bill Vander Zalm and his wife Lillian.

while the Socred free enterprise right usually manages to garner about 50 per cent.

## Open and approachable

Bill Vander Zalm overcame the stigma of Socred insensitivity by offering style rather than substance. His government would be approachable, it would be "open." He preached optimism, oozed charisma, and everywhere displayed his pretty wife with her sporty-looking if somewhat silly headband. It was apple pie goodness and wholesome, good fun.

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# Calvinist Contact

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## Independent schoolers lobby Queen's Park again

*Ontario MPPs asked to respond to funding concerns*

Ellen Zwart

TORONTO, Ont. — "A first class effort!" is how one lobbyist commented on the display of solidarity by the Ontario Association of Alternative and Independent Schools (OAAIS) at Queen's Park on October 21.

Delegations of independent school supporters arrived by the bus- and car-load from across the province for what was billed as "Choice Education Day." They had been well-briefed by OAAIS for the meetings they were to engage in with their members of parliament.

The issues addressed by the Shapiro Commission, the government's recent investigation into the question of

funding for independent schools, were ones raised by the delegates in private meetings with selected MPPs. Among matters discussed was the right of independent schools to exist, religious course credits for highschool diplomas, early childhood as well as special education and home schooling. Funding for capital expenditures and sharing resources were on the agenda too.

PC education critic Davis voiced the concern of the delegates during question period later that day. He asked Premier David Peterson when he was planning to act on the funding issue. Peterson's

Continued on page 4 ...

## Economics and tough laws hurting porn industry

Margaret Griffioen

ST. CATHARINES, Ont. — The war against pornography is being won or lost depending on which news reports you consider.

"X-rated industry in a slump" said a feature headline in the October 5 *New York Times*, but the previous day's *Globe and Mail* contradicted that statement. It warned that "Pornography is booming," according to a recently released Toronto Police report.

## A win and lose situation

Both reports, however, are accurate. Although the Toronto Police are reporting more cases of possession of obscene material than in previous years, Inspector James Clark attributes the higher figures to police "spending more time on enforcement. We think it's a situation that needs to be addressed," he said in the *Globe* article, "... we've put more men on the job to enforce the pornography-related laws."

Tougher laws could be facing those who engage in child pornography. The federal government, on October 29, reintroduced tough new amendments to the Criminal Code to protect children from sexual abuse. (See highlights on page 5) This legislation was first introduced last spring as part of a bill dealing with all forms of pornography. It was dropped when the government recessed for summer.

It is this kind of increased law enforcement which Nicholas D. Kristof in the *Times* attributes to the "slump" in the X-rated industry. "Erotica is under siege. In the last few years, at least half of the nation's adult movie theatres

have closed down. *Playboy Magazine's* circulation has tumbled, and its cable television channel is losing subscribers ... *Playgirl Magazine* is reorganizing its finances in ... bankruptcy proceedings. Even sales of X-rated videos, once the industry's best hope, have levelled off.

"The pornography industry's plight is due partly to legal challenges, political pressures and even health concerns," said Kristhof. The fear of AIDS making it difficult for the industry to find actors and actresses."

"An unlikely alliance of conservatives and feminists," according to Kristhof, "has persuaded many retailers to stop carrying adult magazines and videos."

This same "unlikely alliance" is credited by Kristhof with helping pressure distributors to stop selling porn magazines. "In the past 18 months more than 17,000 stores have stopped carrying sex magazines ... some 4,500 7-Eleven convenience stores ...

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## Where have all the soldiers gone?

Canadian war veterans visited the Holten military cemetery in May 1985. The occasion was the 40th anniversary of the end of World War II.

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# Calvinist Contact

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## Editorial

## What do we remember on November 11?

Remembrance Day, like most official civic days, needs explanation. What is it for? Why the two minutes of silence and the ceremonies at thousands of cenotaphs throughout the country? The last time Canada was engaged in a war was 41 years ago, not counting its participation in the Korean War.

### The three wars

The main wars remembered on monuments and in ceremonies in Canada are the South African War or Boer War, the First World War and the Second World War.

The Boer War (1899-1900) saw some 7,300 Canadians sent to South Africa to help the British in what French Canadians and even some English Canadians considered an unjust cause (older Dutch immigrants brought up on books by L. Penning would agree). Of the 5,200 that saw action, 88 Canadians died in battle, 252 were wounded, 136 died from illness or accident. Total casualty list: 224 men.

During the First World War (1914-1918) 424,589 Canadians fought in Europe under terrible conditions of gas warfare, rain and cold against the German troops of Kaiser Wilhelm. Of these, 60,661 lost their lives.

During World War II, over a million men and women were enlisted to fight against the Germans, Italians and Japanese. The number of casualties was 41,992, almost 20,000 fewer than in World War I!

The army lost some 23,000; the Air Force, some 17,000 (unusually high) and the Navy, fewer than 2,000.

Those are the cruel statistics of three wars in which Canada participated.

### A complex remembrance

But the effects of the wars were not all bad for Canada. All three wars helped shape Canada into a nation, developing a stronger sense of national pride and independence, building a stronger economy and fostering greater recognition on the international scene.

These results stand next to the often-expressed purpose and achievement of both world wars — the liberation of occupied countries and the restoration of peace.

At best, wars are a necessary evil, a crazy use of human bodies to bring to an end an unjust situation. Some wars are admissions of failure at solving problems in a more congenial way. Other wars are simply wrong and should not be fought at all.

Because of what wars are, Remembrance Day should not be seen merely as a day of gratitude for deliverance bought at a great price. That would put it in a category with Good Friday. The whole focus should not be on sacrifice.

There ought to be a fair bit of sadness mixed in with the gratitude — sadness that we human beings don't know how to live without war — regret about how we fight wars — repentance even for the way we fail to capitalize on peace. (When you think that thousands of promising young men and women waste their lives on drugs, alcohol and sex, you wonder why so many equally promising young men and women had to die one generation ago. Was it worth it?)

We could remember all that on Remembrance Day. It will more than fill two minutes of silence. Maybe it will make us more responsible citizens.

## Beware of those whose ends justify unfairness

Fairness and impartiality are necessary ingredients of all actions undertaken by a civilization. Without fairness we fall victim to the self-interest of groups and individuals. A judge is supposed to be impartial as is a journalist. They don't have to be neutral. They are expected to have principles from which they operate. But they must be no respecter of persons, as God is no respecter of persons.

The latest move by the International Red Cross to expel South Africa from its organization is an obvious violation of God's will for societies as well as of the Red Cross code to be strictly impartial in the exercise of mercy. Kenya, which proposed the expulsion, said that South Africa's policy of apartheid violated Red Cross principles. That's a lie.

The principles of the Red Cross cannot be violated by any sins of any nation, not even the sins of the Soviet Union in Afghanistan! In its constitution, the IRS forbids political debate at its conferences. On the battlefield there may be no

discrimination of wounded or imprisoned soldiers, according to Red Cross principles. Expelling South Africa from the Red Cross is a form of discrimination on the battlefield.

Unfortunately, communist countries and third-world countries supported Kenya's argument. The president of the Soviet Red Cross and Red Crescent is supposed to have said that if the statutes of the Red Cross are inadequate then they must be improved. In other words, when you don't like the law, you violate it first and then try to change it.

It's very unfortunate that an evil system like apartheid gets unintended moral support from the immoral actions of its opponents. With all the hypocrisy going on in this world, it's difficult to feel good about sanctions against South Africa. If it weren't for the fact that our oppressed brothers and sisters in South Africa need our disapproval of apartheid demonstrated in concrete ways, we might want to turn our backs on the whole thing.

## Don't wait for "Shapiro, three years later"

This issue features the last instalment of Dr. Harry Fernhout's series of five articles entitled "Shapiro, one year later." It is an important series for those who are concerned about the direction of Christian education in Ontario as well as in the whole of Canada. The question discussed in the five articles is one that faces us continually — How can Christian schools stand in the world while not being of it?

What we appreciate about Fernhout's articles is that he takes some distance from the positions of the Ontario Association (OAAIS) and the Ontario Alliance (OACSS), two umbrella organizations which understandably have invested a lot in their own positions. Fernhout's arguments have been developed care-

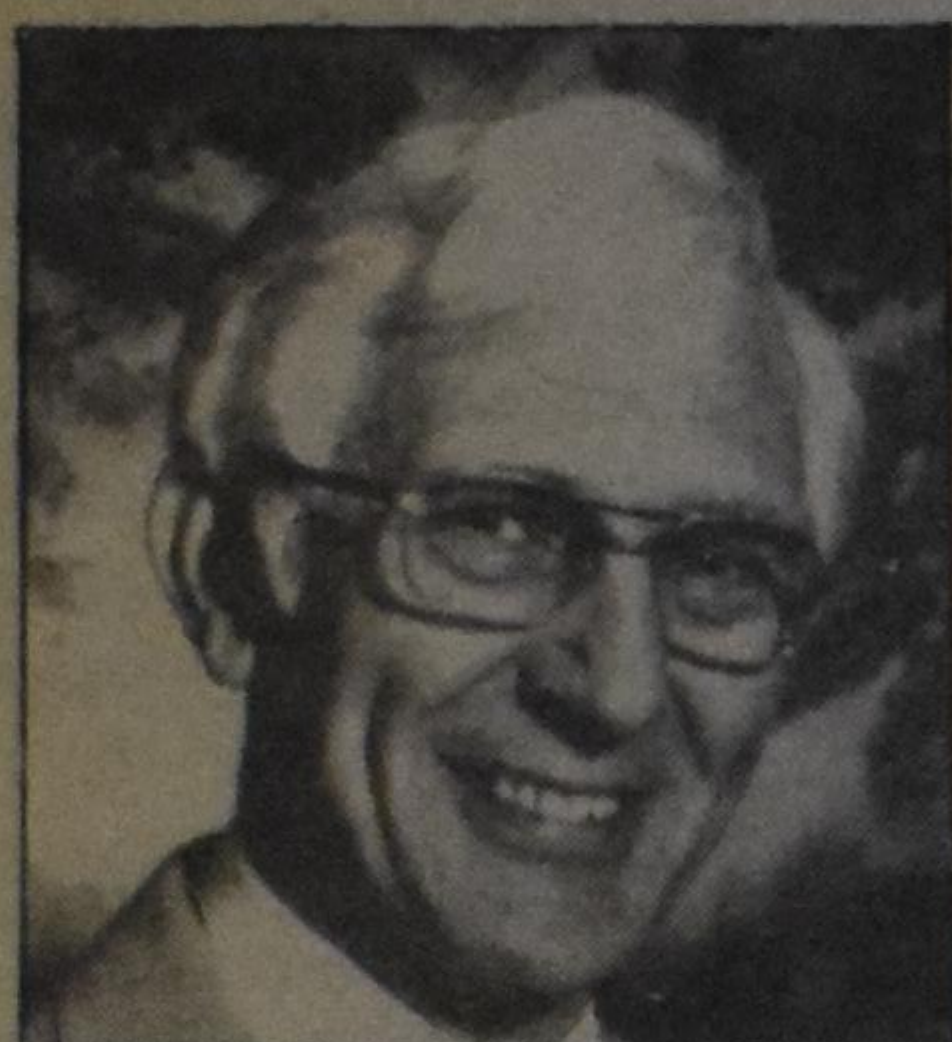
fully and should provide a good basis for further discussions.

This editorial could, but does not, at this time, want to evaluate any of the positions taken in the debate. That would be loading the dice in what should be an open and free discussion. We hope to hear from our readers, though.

Normally, an article or series of articles that includes in its title the phrase "one year later" is a review rather than a position paper — like examining the mould after the pudding has chilled. But in this instance, there seems to be time for developing or evaluating positions, for influencing public policy. That's exciting. Time is a precious commodity. It's up to us to use it sensibly.



## SKYLIGHTS/WILLIAM R. RANG



"I'm rather certain that the purpose of my life is not to have fun only. The lives of those who lie buried were much too precious for such shallowness."

## Remembrance Day

"I am fully prepared and have decided to endure everything for the sake of my country that the Lord sends upon me." These words were spoken by a man who loved peace. He was known as a reluctant hero, a man devoted to his Lord and filled with compassion for his fellow man. Yet when his country called on him in times of need, he did not hesitate to make himself available. When already an old man, he was killed by canon fire. His name was Michiel de Ruyter and his stature as an admiral surpassed that of Nelson.

There have been numerous men and women who, like de Ruyter, gave their all for the sake of their country not only, but also for the sake of people under the yoke of terror. Many of these lie buried in the country of my origin, although they came from my country of adoption.

For their sake we have Remembrance Day.

Just the other day a radio announcer wished his listeners a fun-filled day. I'm rather certain that the purpose of my life is not to have fun only. The lives of those who lie buried were much too precious for such shallowness.

We should not ignore the past. Having been a judge for a number of years of the literary and poster-contests sponsored by the Canadian Legion at the occasion of Remembrance Day, I am appalled at what children have written about remembrance war and peace. Their parents and their teachers carry the blame.

Let's remember lest we forget.

Freedom is a challenge.

Let's discuss it with our children lest they, too, forget before they ever knew.

*William Rang is principal of the Christian School in Dunnville, Ontario.*

## Letters

## Science needs religion; religion needs science

The spectrum of human knowledge is evidently a continuum with gaps only because research and study has yet to occur. And one good study suggests two more!!

But there is one boundary which seems to have a line of demarcation — even a gap — in fact, in the minds of some who participate. This is the science/religion boundary.

But let us be rational!! If the boundaries of all other major and minor sectors of human knowledge are gradational, then simple common sense dictates the science/religion boundary has a similar relationship.

My suggestion to the Ontario Minister of Education to initiate resolution is teach in a secondary school

social science course the topic "the relationship between science and religion" based on six perceived attitudes 1) Religion versus science, 2) Science versus religion, 3) Science and religion are NOT in conflict, 4) Science and religion are compatible, consistent and complementary, 5) Science without religion, and 6) Religion without science. Comments by individuals and organizations have been remarkably positive.

C.C. readers are invited to send comments and recommendations to the Ontario Minister of Education, c/o Parliament Buildings, Toronto, M7A 1L2.

**C.G. Winder,**  
London, Ontario

## Children at the Lord's table at ICS conference?

We normally don't publish correspondence between two churches, but since the following correspondence between Calvin CRC from Dundas, Ont., and Fellowship CRC from Rexdale, Ont., refers to a report on the ICS Niagara conference which was written by John Martens and published in *Calvinist Contact* (August 22), and since Fellowship shared the correspondence with us, we will print it here for the benefit of all readers, so that misconceptions that may have resulted from reading the report may be removed.

## Letter from Calvin Church to Fellowship Church

September 22, 1986

Dear brothers in Christ:

We — the Consistory of the Calvin Christian Reformed Church of Dundas — are of the understanding that the Consistory of the Fellowship Christian Reformed Church supervised the celebration of the Lord's Supper at the most recent Summer Conference of the Institute for Christian Studies, held in Niagara Falls.

From an article in the *Calvinist Contact*, we are led to believe that children actively participated in this observance of the Lord's Supper —

including eating the bread and drinking the wine or grape juice.

Our Consistory — in what it believes to be a responsible course of action — has instructed me to write you and respectfully and cordially request you to confirm for us in writing what the facts are.

We look forward to a speedy response.

With warm Christian greetings

**Arend Kersten,**  
Clerk of the Consistory,  
Calvin Christian Reformed Church

## Reply from Fellowship Church to Calvin Church

October 21, 1986

Dear fellow office-bearers:

We just received your letter, dated September 22nd, post-marked October 6, received October 17, before us on this day, the twenty-first day of the month. We hasten to reply.

It is natural that you labour under a misapprehension, since brother Martens in his *Calvinist Contact* article erroneously states that children actively participated in the (properly authorized and supervised) celebration of communion. This is very regrettable, for a number of reasons.

First of all, we respect and like brother Martens, and enjoy reading his articles. That this mistake should have crept in is really too bad. But we gladly forgive him! A copy of your letter and our reply will be forwarded to *Calvinist Contact*.

Secondly, we indeed like to encourage the entire congregation to be actively involved in the celebration of communion, including the children. However, this participation stops short of partaking of the elements, as was made abundantly clear at the Conference, both this year and two years ago when Fellowship initiated the

sponsoring of a service of Word and Sacrament. We invited those who professed Christ as their Lord and Saviour and were members in good standing in their home churches to partake of communion; we invited *all* to actively join in the *liturgy*, including the *passing* of the elements to those seated next to you, with the words: "Christ's body was given for you" and "Christ's blood was shed for you." As a matter of fact, as officiating pastor I said: "Even though our children may not yet partake of the bread and wine, they too may pass the wine and bread..."

We hope this clarifies things for you.

Finally, as you well know, it happens occasionally that a child or stranger — without consent and without approval of anyone in particular — partakes of communion. Especially in a large church this may occur the odd time. Such people, of course, should be talked to in an appropriate fashion. It could be that brother Martens witnessed such an occurrence — which was neither intended nor encouraged by our consistory, rather the opposite.

**Herman D. Praamsma,**  
for the consistory  
Fellowship Christian Reformed Church

## Comment from John Martens

My eyes are very good. I saw what I saw. What I saw was an individual mother deciding to share a piece of bread with her child and saying, "The body of the Lord Jesus Christ broken for you, Jenny" (I did not hear the name, nor did I ask for her name, as the solemnity of the occasion did not allow

for any interruption).

I did not in my report suggest that the Fellowship Church did not administer the Lord's Supper according to the Church Order of the Christian Reformed Church, or that other children partook. What I described was a piece of democracy in action — a mother deciding that her child be nourished by the Table of the Lord. I think parents have a right to do that. But that is only my personal opinion.

**John Martens,**  
Listowel, Ontario

**Pontius' Puddle**

Hello, our local Christian school needs \$50,000 by January 1. Can you spare some green stuff?

Sure, have some pond moss.

SCOOP!

Never jest with anyone in the act of raising funds for the Christian school.

SPLAT



## News

# British Columbia goes Dutch

... continued from page 1.

It also worked. Suddenly the Socreds were ahead in the polls, at one time by as much as a whopping 21 points. Good

people from all corners flocked to the party's banners, good Christian people included. Of the 49 Socred MLAs elected on October 22, some 27 are

freshmen and at least 10 are committed Christians. Of the latter, six have played leading roles in the B.C. Christian school movement, and three are members of the Christian Reformed Church. In all, four of the elected Socreds are of Dutch birth, Vander Zalm, a professed Roman Catholic, included.

### Christians flabby on injustice

Christians, especially Reformed Christians, tend to dismiss socialist dogma rather glibly as godless and therefore unworthy of serious consideration and electoral support. What is often overlooked, perhaps conveniently, is that socialism, including the Marxist variety, arose in response to the cruel and crushing injustices spawned by the industrial revolution. Socialism came about by default in the absence of a compassionate, Christian-led movement to protect the weak and the exploited. The practice of Christianity was not very impressive back then. It was flabby, gutless, a caricature of the real thing. It certainly did not fly into a holy rage about that era's unspeakable injustices. Marx was not far wrong in calling that sort of self-serving religion an opiate.

Yet today in B.C. we see many Christians, Reformed Christians among them, enter partisan politics on the side of a

Social Credit party that has dealt harshly in the past with the province's wage earners, its weak and infirm, its poor. Many Christians, Reformed Christians among them, voted for the party now led by Bill Vander Zalm, the same man who suggested only a few years ago that welfare recipients in the province should be given a shovel.

No Christians appear to have gathered in droves to the NDP side of Bob Skelly, even though the latter offered detailed policies designed to benefit the wage earners, the unemployed, the little folk. True, Bob Skelly had no charisma to speak of, was pedantic and nervous, and failed to flaunt a flamboyant wife with a trendy headband. He did, however, seriously propose some solutions to the province's nagging problems.

It seems clear that Reformed Christians in B.C. have no love for socialism. That may be a good thing, for we have been taught that socialism is godless and revolutionary. We want no part of that. What we want is a flourishing economy, reasonable tax rates, and financial support for our Christian schools. Ideologically we favour free enterprise capitalism for that suits our independent spirit, our diligence, our ambitions and our lifestyle.

### Escaping the dilemma

Our dilemma is what to do

with the poor and the despairing. What do we do with the injustices embedded in the very structure of our society? What can and should we do to alleviate suffering, alienation, palpable pain?

The Christian MLA's in B.C. have an awesome responsibility. Their Lord took a greater interest in the disadvantaged around him than in the well-to-do. Such an emphasis may not be compatible with traditional Socred policies. Hence, there may be conflicts and a temptation to compromise cherished beliefs. More positively, there will be exciting opportunities for influencing the direction and emphasis of government policy and the quality of future legislation. We would do well, therefore, to remember our Christian politicians in our prayers and to support them with sound advice and constructive criticism.

Better still, we ought to consider organizing a Christian political movement in B.C. that combines the compassion of the political left with the fiscal precociousness of the right. We have been largely successful in establishing Christ-centred education and even a Christian labour organization. Would the formation of a Christian political party not constitute the next logical step?

## Loenen elected in B.C.

Reinder J. Klein

RICHMOND, B.C. — Nick Loenen, ICS representative in British Columbia for nearly a decade and longtime Board Chairman of the Richmond Christian School Association, was elected to the B.C. legislature as one of two Social Credit candidates for this Vancouver suburb in the provincial elections of October 22. His running mate and fellow Dutch immigrant Bill Vander Zalm, leader of the Socreds and the province's premier, was also elected, as were 47 of the party's other candidates.

At present still an Alderman for the city of Richmond, Loenen has a number of things to clear up before he can give his full attention to his new responsibilities. "It is funny," he said in a recent telephone conversation, "how a person's life sometimes changes suddenly."

Asked what made him decide to run as a Social Credit candidate, Loenen, a member of the Richmond Christian Reformed Church, explained that a televised speech by Vander Zalm had helped him make up his mind. "I sat there watching him, and when I heard him say that he was going to be guided by Christian principles and high moral values, I felt I wanted to support that. First I had to talk with Mr. Vander Zalm, and then I took out membership in the Social Credit party. It was only two days before the deadline.

Christians of various denominations supported Loenen. Catholics, Mennonites, Baptists and members of his own church came to his aid. "Overwhelming," Loenen called the support he received from CRC people. "Four hundred new members signed up in three weeks."

Loenen added he was pleased with the large contingent of Christian people voted into office on the Socred ticket. Some of those are:

- Harry De Jong and Peter Dueck (Central Fraser Valley)
- John Jansen (Chilliwack)
- Stan Hagan (Comox)
- Carol Gran (Langley)
- Bruce Strachan (Prince George)
- Terry Huberts (Saanich-and-the-Islands)
- Marvin Hunt (Surrey-Guildford-Whalley)

Six of the new MLAs have been or are closely associated with Christian schools. It is not known at present how many Christians, if any, were elected to represent the NDP in the B.C. legislature.

Barring any changes due to re-counts, Social Credit MLAs will occupy 49 seats, with 20 seats going to the opposition NDP. Neither the provincial Liberals nor the Progressive Conservatives will be represented in the House.



Left Nick Loenen, right Bill Vander Zalm

## Holiday Inns considering a lawsuit

TUPELO, Miss. (EP) — The head of the National Federation for Decency (NFD) says he has learned that Holiday Inns is considering suing him because of a boycott that he is leading against the hotel chain.

The Rev. Donald E. Wildmon, the United Methodist minister who heads the NFD, said that Holiday Inns is apparently considering suing because of a loss of

business the motel chain is suffering due to the boycott. Wildmon has urged people to cease using Holiday Inns until the company pulls pornographic movies from their motels.

He has called Holiday Inns, which shows "adult" movies on its Satellite Cinema network, the largest distributor of satellite pornography in the world.

"I am sure that Holiday Inns has a large battery of capable lawyers to handle their suit, and if they need help they have

the money to hire some of the best pro-pornography lawyers in America," Wildmon stated. He added, however, that he had no plans to discontinue the boycott because of the threat of a suit.

Wildmon says many of the movies shown by Holiday Inns have been shown in pornography movie houses, and have been slightly edited to avoid an X-rating.

## Independent schoolers lobby Queen's Park again

... continued from page 1. reply that "a committee will be set up in the near future to study the matter" was seen by some independent school supporters as "another stalling tactic by the government."

Co-organizers of the event with OAAIS were the Ontario Association of Christian Secondary Schools and the Ontario Jewish Association for Equality in Education.

John Martens, a member of the Listowel, Ont., Christian school board, describes his reactions to the visits: "Some

of the MPPs were sympathetic to the arguments brought forward, others dubious or even downright antagonistic."

He is convinced that this kind of lobbying with elected officials is crucial for arriving at some sort of just solution to the problem of equality of status and funding for independent schools.

*This article was prepared from reports submitted by Andy Vanderkloet of St. Catharines and John Martens of Listowel, Ontario.*

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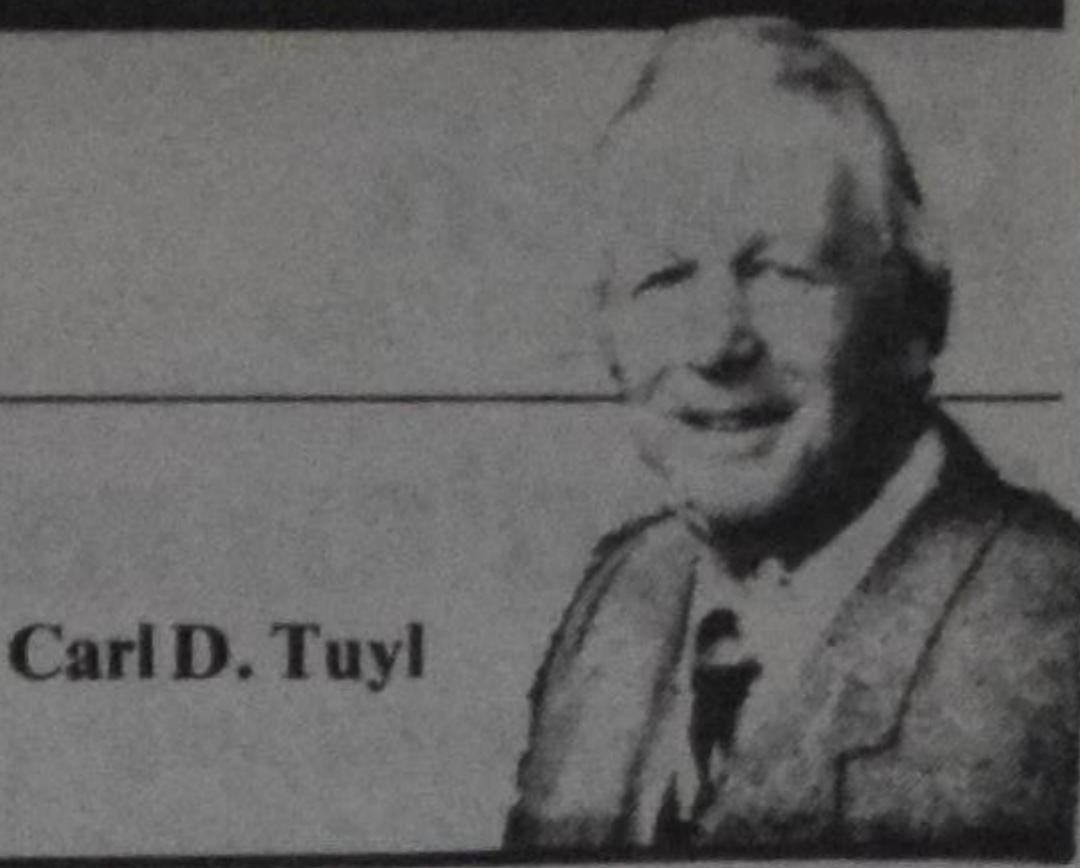
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Pressreview



Carl D. Tuyl

The government has passed the half-way mark as is evidenced by vague hints at possible reduction of income taxes. The Kingston Whig-Standard comments: "After squeezing middle-class taxpayers relentlessly since taking office two years ago, the Conservatives were suddenly reborn last July as dedicated taxrate choppers."

John Turner is getting his second wind as the campaign against his leadership begins to fizz out like club soda that has stood too long on the counter. Senator Davey probably has sold enough books. The Liberal leader was especially critical of the government cuts in funding for the National Research Council. That cutback is one of the ways — I guess — by which Mulroney fulfils his promise of increased

research and development spending.

There is one bloodthirsty M.P. in Ottawa who has made the return of capital punishment his life's calling. He has just submitted a private bill to that effect to an all party committee. Peterborough M.P. Bill Domm wants to expand the workforce by at least one hangman. Well, did the government not promise to create jobs? The real scary thing is that people in-the-know tell me that there is a good chance such a bill would pass.

A political tragi-comedy unfolded in Nova Scotia where the government had to recall the legislature to expel one of its members who was caught with his fingers in the provincial cookie jar. It called to mind a certain saying: "if

any one of you is without sin, let him be the first to throw a stone."

The report of the Auditor-General continues to be on the list of best-read publications. New gold nuggets are unearthed daily. Energy Minister Marcel Masse managed to direct a \$500,000 grant for job creation to his riding, where, after the arrival of the grant, no unemployed person could be located.

Solidarity in the European Common Market once more proved to be an illusion when Britain's "allies" refused to join that country in diplomatic measures against Syria, which continues to sponsor terrorism. The French did not join because Syria is a good customer of its weaponry, and other countries too had financial and economic

reasons for not supporting England.

Rabbis in Israel were (fortunately) not successful in their attempts to stop Haifa doctors from performing Israel's first liver transplant operation. The objection was aimed at the medical use of the term "brain-dead" for a person whose heart might still be beating.

Washington and Moscow have decided to halt their ping-pong expulsion game. The aim of that game was to see who could kick out most of the other's diplomats. The game was called a draw.

The OPEC resolve to cut production of oil is already faltering, and cutrate prices are current at spot markets in Europe.

Pope John Paul II prayed for peace in Assisi while violence raged on in Afghanistan, Iran and Iraq, Northern Ireland and Lebanon, as well as in countless livingrooms, boardrooms, and

church meetings. On a birthday card send to U.S.A. hostage Terry Anderson in Beirut, Southeast Asia refugee children at a Philadelphia school wrote: "I know what it's like to be afraid." Don't we all!

Life continues to present us with seemingly insolvable problems which I continue to list as a challenge to my gentle readers: do birds of a feather stick together or do opposites attract? Which of these two wise sayings is true? Why is the water of the sea salt and the water of rivers sweet? Why is most ice cream not kosher? And why does it always rain after I wash my car or forget my umbrella? And why did zippers replace buttons on the front of men's slacks? Buttons never got stuck. You'll never catch President Reagan with zippers, he insists on buttons. It explains — I suspect — much of his political success.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Economics and tough laws hurting porn industry

... continued from page 1. fell into line after they got a letter last February from the Meese Commission, warning that they might be named in the panel's report."

Quality and society's attitudes lowering sales

Kristhof notes that many porn magazine publishers are turning to video production. However, the market glut of such videos and their resulting poor quality, along with statistics which show adult movie purchases to be a "novelty buy," indicate that video porn will not be the huge money-maker or industry saviour producers had hoped for. (This year, police in Toronto report that 307 of the

nearly 2,000 obscene items seized so far are videos.) "X-rated movies are boring," said Arthur Morowitz, president of Video Shack in New York and a former adult-movie maker. Interviewed by Kristhof, Morowitz compared buying adult movies to peanutbutter, "a little goes a long way." Kristhof also spoke with Psychologist Helen S. Kaplan of the New York Hospital-Cornell Medical Center. She maintains that "the initial thrill of seeing any sexual activity excites people once or twice and then gets boring. [In today's society], as people feel freer to act out their sexual fantasies, they feel less need to indulge in pornography." Pornography may seem to be

on the decline when reading reports such as Kristhof's and when noting the co-operation of police forces such as Toronto's, but it is still a multi-billion dollar industry to be reckoned with. "There are more stores selling pornographic videos than there are McDonald's restaurants," according to noted Christian Psychologist and Meese Commission panelist, Dr. James Dobson.

In Canada, the federal government has not reintroduced entirely, the anti-pornography bill which made large headlines last summer. This bill, although lacking clarification in some areas and not satisfying groups on either side of the debate, could provide more definitive guidelines for police and courts to battle pornography. Justice Minister Ramon Hnatyshyn said he hoped this legislation would be introduced before Christmas.

Hnatyshyn indicated that the broad definition of pornography ("any visual matter showing vaginal, anal or oral intercourse, ejaculation, sexually violent behaviour, bestiality, incest, necrophilia, masturbation or other sexual behaviour") in last spring's legislation will be changed.

In discussing the pornography industry in the United States, *Banner* editor, Andrew Kuyvenhoven, notes that: "there have been few, if any, federal prosecutions of pornographers under the Reagan administration." (October 20, 1986)

**Some new offences outlined in the proposed amendments to the Criminal Code**

- "Sexual interference" would make it illegal for an adult to touch anyone under 14 for a sexual purpose, with any part of the body or an object. Maximum penalty would be 10 years in prison.
- "Invitation to sexual touching," would make it illegal to urge a child under 14 to touch another person in a sexual way. Maximum penalty would be 10 years in prison.
- "Sexual exploitation" would protect teenagers between 14 and 18 from sexual abuse by parents, relatives, teachers and others in positions of authority or trust. Maximum penalty would be 10 years in prison.

Also proposed are prison terms of up to five years for the customers or prospective customers of juvenile prostitutes. The penalty for living off the avails of juvenile prostitution would increase to a maximum of 14 years from 10.

Changes to the Canadian Evidence Act would make it easier to obtain convictions without having to put children through the trauma of testifying and being cross-examined in the presence of the alleged offender.

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## Church

Marian Van Til, page editor

### Canadian missionaries tell of latrines for Liberia

GRAND RAPIDS, Mich. (CRWRC) — Their goal? To encourage and enable the construction of 22 latrines and 20 clean-water wells in tropical Liberian villages, where poor health care allows disease to dominate.

Their success? A two-and-a-half year term resulted in the building of 87 latrines and 38 wells, an important contribution toward reducing disease in many rural communities.

Ary and Joanna Vreeken have recently returned to the Alberta they left during the chilling winter of 1984 to serve with the Christian Reformed World Relief Committee (CRWRC) in steamy West

Africa. Their water projects are now in the capable care of a national whom Ary trained.

Ary, 29, son of Ary and Jill Vreeken of Taber and a 1981 graduate of the Southern Alberta Institute of Technology in Calgary, was a water resources advisor for the Christian Health Association of Liberia (CHAL).

Joanna, 25, daughter of Sam and Wietske de Walle of Calgary and a 1982 graduate of the University of Calgary School of Nursing, went along on most of the trips her husband made to the communities that are CHAL members.

While Ary would discuss and demonstrate the water projects

to local leaders. Joanna would visit with the women to promote good hygiene and nutrition, counsel the health workers, and attend church meetings.

"We were on the road 60 per cent of the time," they say. "Travel was a constant challenge in second gear." The average trip lasted a week and a half. The couple often stayed in convents overnight.

A visit to a small Liberian community stands out. "When the local Christians explained to the other villagers the benefits of having toilets," Ary says, "it put the spiritual and physical aspects of life in meaningful perspective."

In addition to making village visits, during which Ary might have to lower himself to the well bottom to relieve the people's fears of falling through, the Vreekens enlarged CHAL's water-project library by reviewing and buying books and making slide programs, constructed scale models of latrines and wells to use in demonstrations, designed brochures for village health workers, and wrote radio playlets about good health that were narrated by a well-known Liberian actor.

What were the results of spending the first three years of their marriage serving with CRWRC in a foreign country?

"We gained understanding of others," says Joanna. "The Liberian people are not 'backward'; they simply have a different culture with different ways of doing things."

Ary adds, "Anyone who is interested in a Christian lifestyle abroad should check with a mission agency. Missionary work is not especially 'glorious' and set apart from other work; it's a job like any other for those who want to be of service."

The Vreekens, who admit to liking open horizons, are eager to discover what God has in mind for them next.



Joanna and Ary Vreeken, former CRWRC workers in Liberia, West Africa.

### Waning sympathy worries Mennonite refugee workers

WINNIPEG, Man. — "Although some people may be tired, 80,000 Mennonites are not."

That was J.M. Klassen's response to the suggestion that Canadian churches have lost enthusiasm for refugee sponsorship because of "burn out." Klassen, the former executive director of MCC Canada, made the comment at a recent consultation which brought together refugee workers from across Canada. Refugee workers are worried because there are still groups for whom sponsorship can mean the difference between life and death.

Klassen addressed two complaints about refugee sponsorship: an occasional lack of gratitude and apparent dishonesty on the part of some refugees who were sponsored by churches. Klassen pointed out that Mennonites themselves have a long history as refugees and not all who came to Canada were glad for being helped; some also had to misrepresent themselves during their flight for freedom.

These facts should help sponsors to empathize more readily with refugees who do not match expectations, he said.

Refugee workers stressed that while the need for resettlement for some refugee groups is still urgent, the specifics have changed. MCC says there are three groups which should receive particular attention, groups for whom the only hope is private sponsorship.

#### "Undesirables"

One group consists of Indochinese refugees living in camps in Thailand, some for as long as five years, who have medical problems or disabilities that make them undesirable for government sponsorship. A second group is Central American refugees who face deportation from the

United States back to countries where their safety is in serious doubt. The third group is Ethiopian refugees who have fled from the civil war raging in their country, only to be tortured and imprisoned in neighbouring Somalia because of religious and cultural differences.

Henry Rempel, a former MCC worker in Somalia, said that intervention by Canadian Christians can literally mean life or death for the second group, Ethiopians imprisoned in Somalia. When sponsorship is arranged, these prisoners are sometimes released and allowed to come to Canada. Rempel said such sponsorships must take priority over sponsorships for people in less threatening situations.

David Janzen, who works with the U.S.-based Overground Railroad organization, described the plight of thousands of Central Americans who have fled north to escape the daily threat of imprisonment and murder in countries such as El Salvador and Guatemala. Each month hundreds of these refugees are flown back to their countries from detention centres in the northern U.S. Many "disappear" soon after their return.

Overground Railroad assists some of these refugees in applying to come to Canada, and was able to help 200 resettle last year. Refugees with special problems such as disabilities, limited skills or large families may be turned down by the Canadian government unless there is a private sponsor willing to provide the support that will allow them to make their way in Canada.

#### Regulations baffling

The consultation also examined the rapidly growing problem of "refugee claimants," people who flee to Canada directly and claim refugee status within the

country. Adolfo Puricelli, who works with Latin American refugee claimants in Toronto under the umbrella of the Mennonite Conference of Ontario and Quebec and MCC Ontario, described the baffling complexity of current Canadian regulations.

Many refugees who have entered the country without going through proper channels are stuck "in limbo" because of the government's recent decision to review the claimant process. This, he said, causes both suffering and abuse of the system by some refugees.

Puricelli said that those who work with Central American refugees note a sharp cultural contrast which complicates the process of getting each person's "story" for the authorities. Fear, previous torture by government authorities and desperation frequently lead to lies and non-co-operation. Working with such people, he said, requires humility and a spirit of servanthood.

MCC plans a drive to encourage Mennonite churches to commit themselves to an ongoing refugee sponsorship ministry which focuses primarily on those most in need. The churches, says Puricelli, have to launch out with the same sense of faithfulness and "adventure" as do workers preparing for a three-year assignment in an exotic overseas location.

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### Church news

#### Christian Reformed Church

##### Declined

— to Frankford, Ont., Rev. Harry Vriend of Goderich, Ont.

##### New clerk

— Grace, Cobourg, Ont., Mr. Al Lammers, Box 656, Cobourg, Ont.

#### Canadian Reformed

##### Called

— to Langley, B.C., Rev. C. Bouwman of Chilliwack, B.C.

##### Declined

— to Brazil (missionary through Hamilton church), Rev. E. Kampen of Houston, B.C.

### Huguenot Crosses

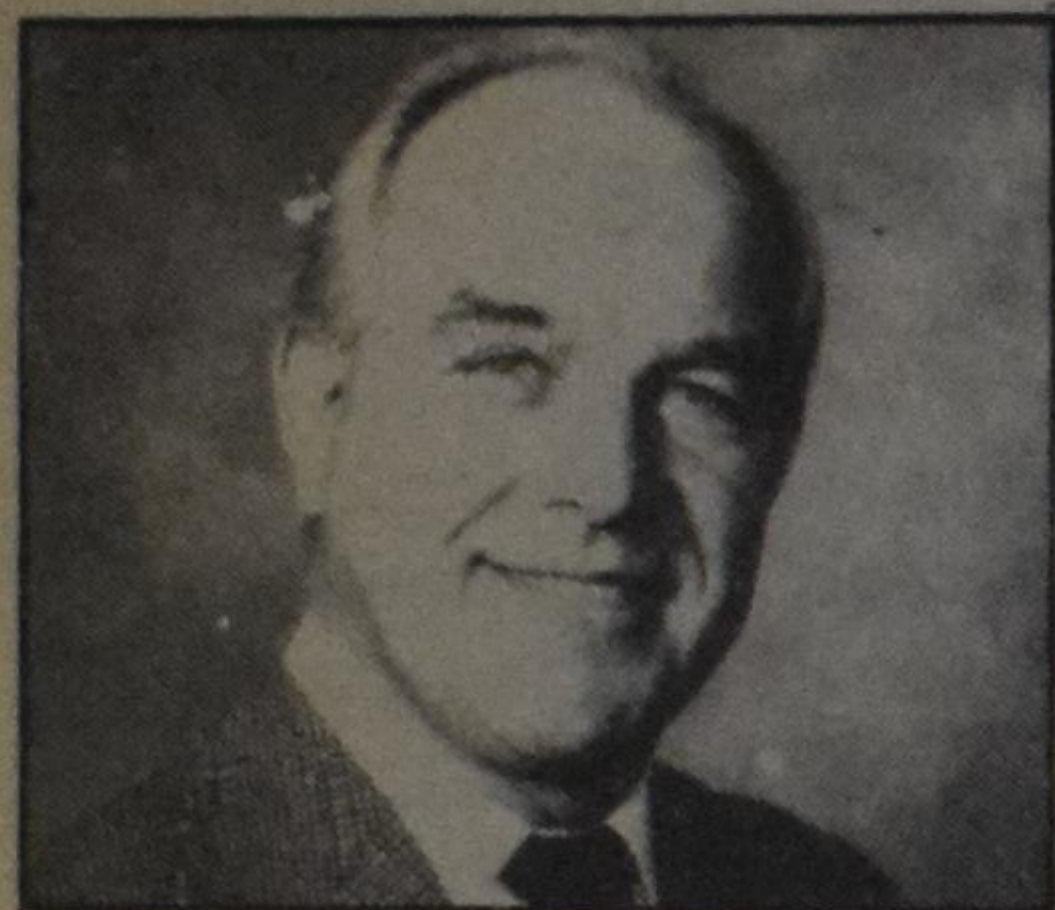
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## Canadian Church Scene

Jacob Kuntz

### The Tamil refugees

The dramatic arrival of 155 Tamil refugees in Canada was not greeted with unanimous approval in this country. Some newspaper editorials and letters-to-the-editor were outright hostile. They stated in so many words that Canada should send these people back to the country from which they came. Other reactions were more kind and urged

September 14, we found a Jewish response to the government's decision to allow the Tamils to stay here, in a sermon of Rabbi Dow Marmur:

I don't know who these Tamils are, and I am not in a position to declare whether they are useful, congenial, or even deserving. I don't know why they lied to start with, and I don't know if they are telling the whole truth now. I do

magazine know first-hand the reality of strikes. They could write long articles on the morality of strikes, from the viewpoint of either labour or management.

Most of us know strikes as consumers and we see ourselves as the victims of strikes. We see little difference between terrorists in the Middle East using innocent people to broadcast their particular — and peculiar — message and those causing strikes. Only the drama is different. We watched a ship strike spoil the vacation of innocent travellers, an air strike create anxiety among business people, a teachers' strike spoil graduation for students and a physicians' strike demoralize the elderly, the sick and parents of the young.

This is not a denial of severe unresolved problems which lead to strikes. It intends to raise the question of whether strikes are a legitimate tactic. Should the innocent be thus abused? The issue of bruising the innocent is perhaps a higher moral issue than is the barrier of reconciliation between labour and management who are parties to the strike.

Jesus offered a formula for reconciliation and it can be used in settling conflicts. Negotiation, conciliation and arbitration are the lessons of Matthew 18:15-17. Once again Jesus, the peacemaker, counsels us to be aggressive in solving differences.

### The role of women: a viewpoint

Like any denomination, so also the Salvation Army pays attention to the "role of women" in the work of the Lord. For the Army that role is not questionable at all. What would Sally Ann be without the share that women, in every rank, take in its ministry to the world?

The first female general was the famous Evangeline Booth. Recently a second woman was appointed to the top post in the Salvation Army: Eva Burrows. She is called "a symbol of the Army's attitude to the poor and needy."

Her appointment leads to the following lines in *War Cry* of September 20, 1986:

The last chapter of the book of Proverbs, one of the wisdom books of the Bible, paints a word picture of an able woman who is incredibly diverse in her interests. The description is of an indefatigable person who makes today's business tycoons appear to be small-

time operators.

This woman is obviously the central person in her household — her husband is mentioned in passing — yet this description was written in a time when women had no status and were considered to be little more than chattels.

Now, thousands of years later, in many parts of the world, the women are still considered to be things, sold for goods or for pleasure, and with no say whatsoever in their condition of life. They are enslaved, subjected to cruel bondage and considered to be inferior to men.

Such is not God's plan for the human race. Those who use scripture to lend support to what they consider to be the inferior place of women are misinterpreting scripture and doing the cause of God great harm.

The Bible clearly teaches the equality of men and women, within a structure that is both efficient and mutually helpful. Male and female are equal

before God and there are many scriptural accounts of the godly ministry of men and women. Each sex has equal access to the throne of grace; each has been used by God to further His Kingdom.

Male and female are to be mutually helpful and, while recognizing differences of perception, are to accept that they are partners in God's plan for the world.

Since its inception The Salvation Army has recognized that women's ministry is part of the Movement's (sic) witness to the world, as well as to other Christian denominations. Battles over the role of women in the Church that are sweeping through some communions were settled long ago in the Army. Responsibility in this branch of the Christian Church is given to the most qualified, regardless of sex.

Jacob Kuntz is pastor of the Christian Reformed Church in Kingston, Ontario.



Tamil refugees arriving in Newfoundland.

Canadians to open the doors wide for the refugees. According to *The Catholic Register* of August 30, Canadian bishops felt that Canada did the right thing about the Tamils. We quote a few passages from the article.

The federal government's decision to let 155 Tamil refugees stay in the country was an act of Christian charity, Canadian bishops say.

In a series of interviews with *The Register*, bishops across the country said the government was right to issue the Sri Lankans special ministerial permits that will allow them to stay in the country until their refugee claims are processed.

I surely would agree that we did the right thing; it's just simple charity and an example of "love your neighbour," said bishop Joseph Windle of Pembroke diocese. "We could be on that boat ourselves some time on another ocean."

Edmonton Archbishop Joseph MacNeil said, "Of course Canada did the right thing — those people were suffering and in need, so what else could we do?" He said he can understand the anger of people who have been waiting — often more than a year — to hear their refugee claims heard through the proper channels. "But there are always inequities," he said. "We were faced with the fact that there were people on our shores in an open boat."

In *Catholic New Times* of

know, however, from my own days as a displaced person that had I always told the truth to the authorities, I would not have survived. I also know that these people are lost strangers in need of our love — and therefore we should love them: irrespective of their merits; because God bids us to do so.

It is our duty as individuals to ally ourselves with those forces in our society that seek to practise love of strangers despite psychological resistance and political expediency. As Jews we have an additional and very special responsibility. We are strangers par excellence and know what it is like to be turned away on technicalities.

### Labour strikes

The recurrence of labour strikes in our land is food for "editorial comment" in the *Canadian Baptist* of September, under the title, "Needed: a theology of labour and management morality. Is the strike now immoral?" (CLAC spokespeople, not necessarily theologians, would be happy to say a few things about that subject!). We let the article follow in its entirety:

It appears that the strike has returned to rule our nation again. No one likes strikes. They create bad feelings between management, labour and consumer. Many times the third party in a strike is unaware of the circumstances surrounding the strike.

Many readers of our

### The potato harvest

A high bare field, brown from the plough, and borne  
Aslant from sunset; amber wastes of sky  
Washing the ridge; a clamour of crows that fly  
In from the wide flats where the spent tides mourn  
To yon their rocking roosts in pines wind-torn  
A line of grey snake-fence, that zigzags by  
A pond, and cattle; from the homestead nigh  
The long deep summonings of the supper horn.

Black on the ridge, against that lonely flush,  
A cart, and stoop-necked oxen; ranged beside  
Some barrels; and the day-worn harvest folk,  
Here emptying their baskets, jar the hush  
With hollow thunders. Down the dusk hillside  
Lumbers the wain; and day fades out like smoke.

Sir Charles G.D. Roberts

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## Education

# Shapiro, one year later (5) Developing a Christian response

In previous articles we have examined elements of Shapiro's basic educational vision and his assessment of the arguments for and against independent school funding. Last week we explored why Shapiro regards his "associated school" model as a creative solution which meets the key demands of the independent school sector while at the same time guarding the integrity of the public school system. This final article focuses on developing a *principled* and *realistic* response to Shapiro.

A principled and realistic response seeks to put educational flesh and blood on the biblical injunction to be in the world but not of it. Practically speaking, this means determining which aspects of Shapiro's recommendations we can work with, while maintaining both the integrity of our perspective and a critical stance toward Shapiro's underlying ideology.

### Divided response

With this general guideline in mind, we can turn to an assessment of the way various elements in Reformed Christian circles have dealt with Shapiro's specific recommendations. The response, as might be expected, has been far from unanimous, just as the reaction to Shapiro's educational perspective (discussed in our second article) was not unanimous. The lack of unanimity has become outright disagreement with respect to Shapiro's crucial recommendations concerning the associated school model.

The Ontario Association of Alternative and Independent Schools (OAAIS) and Citizens for Public Justice (CPJ), while unwilling to put all their eggs in Shapiro's associated school basket, have judged this model to be a potentially workable option for many independent schools.

The Ontario Alliance of Christian School Societies (OACSS), meanwhile, has decided that this model "contradicts the general view of education basic to our school system." The OACSS has recommended that a different model be adopted. In this situation, many Christian schools, particularly those which belong to both OAAIS and OACSS, have experienced tension and confusion in their efforts to come to terms with the Shapiro Report.

### Objections to associated model

To grasp the nature of this disagreement it is helpful to consider why the OACSS has

judged the associated school model to be unacceptable. There are two key reasons for this judgment. First, the OACSS has concluded that Shapiro's proposal undermines the Reformed belief that education is the covenantal responsibility of parents (and others in the covenantal community of faith). The associated school model, it is suggested, is not compatible with the parental society model of operating schools. Shapiro's proposal improperly shifts the burden of educational responsibility from parents to the state.

This brings us to the OACSS's second major objection, namely, the Shapiro's offer of substantial public funding comes with the high price tag of public control. Public accountability really means public (i.e., government) control. The associated school model, it is argued, is designed to integrate independent schools into the public system. Participation in this model would amount to selling our birthright as Christian schools.

Keeping in mind what was said earlier about the need for principled and realistic response to Shapiro, we need to assess whether the OACSS reading of the associated school model is correct.

### Governance

With respect to the issue of school governance, it is proper and necessary for Christian school supporters to express concern about Shapiro's failure to acknowledge the prior right of parents to determine the kind of education their children will receive. However, we need to remember that Shapiro is not a single-minded advocate of state control of education. There is another side to his thinking. While he regards the public school system as the government's priority, he also believes in "the right of citizens to make alternative choices." He advocates the *principle* of fostering diversity both inside

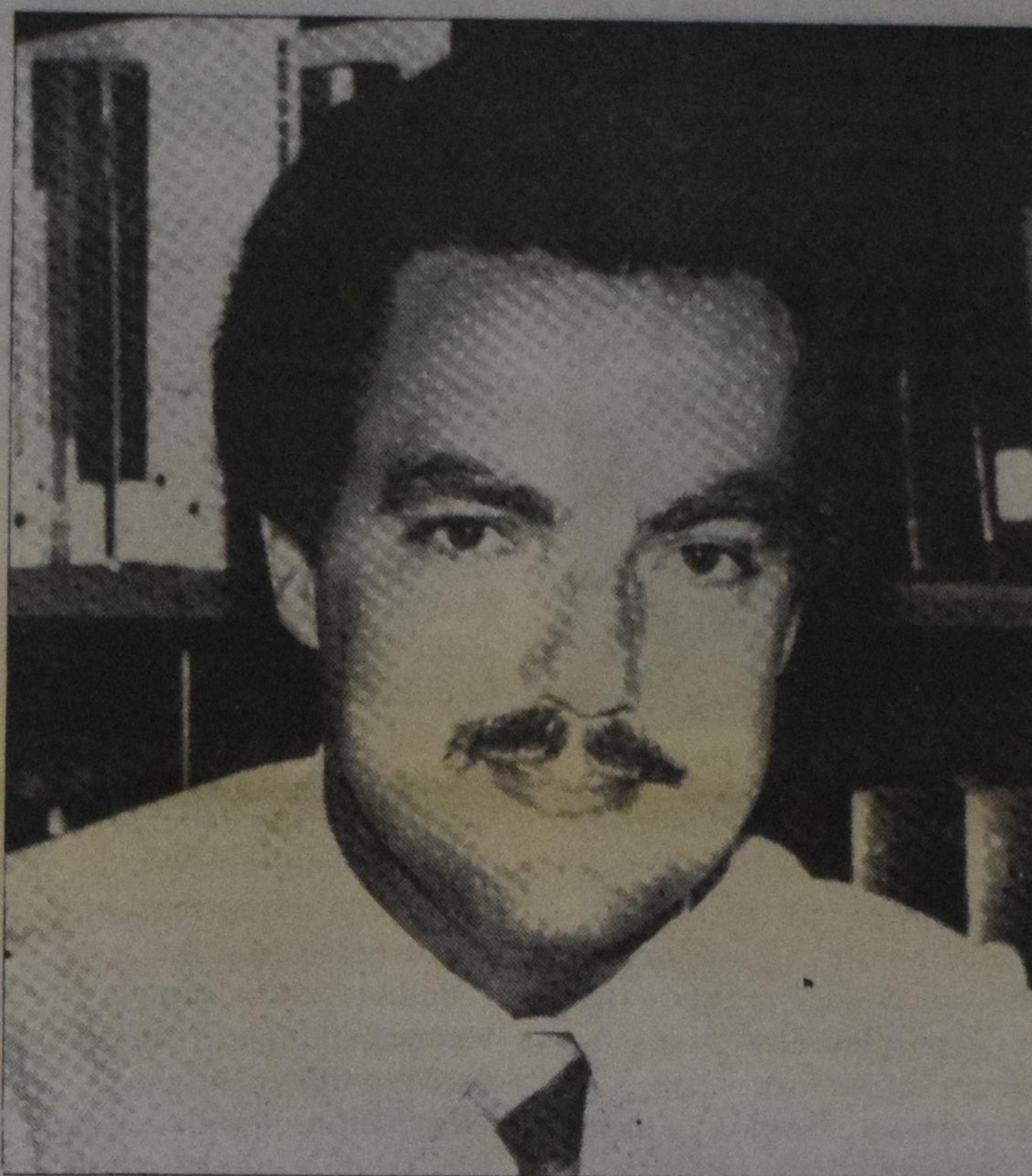
and outside the public system, as long as the social priority of that system is maintained.

The question remains, however, whether there is room, within this stress on "alternative choices," for Christian parents to carry out their covenantal educational calling via the associated school model. It can be argued that, at least on paper, Shapiro's model allows this possibility. As noted in our fourth article, Shapiro's proposal stipulates that an associated independent school be operated by a board of governors at least half of whom are parents. A particular associated school could decide

parental responsibility in governing Christian schools.

### Local versus provincial

Within OACSS circles concern has also been expressed about the risks of associating with local boards of education. These boards, it is argued, are less predictable than the provincial Ministry. Some boards would welcome ties to independent schools, while others would resist. Associated independent schools could become the victims of local pro-public school campaigns and find themselves squeezed out (as has happened in Calgary, Alberta).



Harry Fernhout

to have a higher proportion of parents on its board; Shapiro's model does not prevent this. Further, within Shapiro's model this board of governors could actually be the elected representatives of a parental society. This board of governors, it should be remembered, would be empowered to look after things such as hiring and supervising of staff, and providing a "religious base" for the school program.

An associated school's link to the local public school would be largely administrative. For Shapiro, the associated school model provides contact and public accountability without implying public control of such crucial matters as curriculum and staffing. On this reading, then, the model is not, by definition, closed to the Reformed emphasis on

Christian schools, it is argued, should avoid subjecting themselves to the whims of local authorities.

While some of these concerns are valid, it also needs to be said that other organizational arrangements, such as a direct link to the Ministry of Education through an Independent Schools Branch, carry comparable risks. Christian schools already feel a lot of pressure from the Ministry, particularly at the secondary level. And it may be more difficult to get a listening ear from a distant and bureaucratic Ministry than from local school officials. Furthermore, once local school boards are directed by provincial legislation to negotiate with interested independent schools, they will be motivated to adopt a more co-operative attitude. And at

the local level, Christian schools have the option of dealing with the separate (Catholic) school boards. Some Christian schools have found Catholic school authorities to be quite sympathetic to their cause.

### Philosophy — "satisfactory instruction"

Despite our tentative conclusion that in the area of governance the associated school model need not contradict essential Christian educational principles, some gnawing questions remain. Even if Shapiro proposes to give considerable control to the (parental) directors of an associated school, would there still be an effort to control the school's philosophy of education? Within OACSS circles, concerns of this kind have focused on Shapiro's stipulation that associated schools must provide "satisfactory instruction," a concept which he defines in one of his recommendations.

Shapiro's understanding of "satisfactory instruction" has five aspects, of which the last three are most relevant to our topic. Shapiro defines "satisfactory instruction" as programs which

iii) do not promote or foster racial or ethnic superiority, religious intolerance or other values inconsistent with a democratic society;  
iv) contain specific plans to provide students with the opportunity to develop critical thinking skills in both the intellectual and moral spheres;  
v) provide students with ready access to alternative points of view about their areas of study.

In the judgment of the OACSS, this view of satisfactory instruction is unacceptable because it incorporates a specific ideological bias, namely, "the tenets of liberalism which deny the possibility of absolute truth or morality." With this biased definition in place, no Christian school could in good conscience contemplate entering an associated independent school arrangement.

What are we to make of this judgment? If we view Shapiro's definition of satisfactory instruction against the background of our earlier discussion of the commissioner's basic educational perspective, then it is evident that the main thrust of the OACSS critique is correct. This is a matter which the Ontario Association of Alternative and Independent Schools (OAAIS) has not dealt with sufficiently.

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Taken out of context, phrases like "religious tolerance," "critical thinking skills" and "alternative points of view" might seem quite innocent and acceptable. But within the liberal-democratic vision of life which Shapiro espouses, these notions all take on a specific, non-neutral flavour. Since the liberalist ideology is so prominent in our society, incorporating its ideals in a legal definition of satisfactory instruction would pose a threat to all dissenting points of view. And a legal entrenchment of this view would impose unacceptable strictures not only on the associated school model but on other models of independent school-government relations as well.

### A possible option

In opposing this manifestation of Shapiro's bias, however, supporters of Christian education need to exercise caution. Exactly because the liberalist ideology is so pervasive, its critics are easily labelled as religiously intolerant, uncritical and narrow-minded.

Christians are not against tolerance, critical thought and consideration of alternative views *as such*; we are opposed to turning these elements into central articles of an educational faith, as liberalism does. Our critique of Shapiro's biased idea of satisfactory instruction should include an effort to reinterpret his central articles of faith, giving them their proper but relative place within a Christian educational vision. If this set of criteria were eliminated or rewritten without Shapiro's ideological slant, Christian schools could safely engage in a further exploration of the practical aspects of this model without necessarily compromising on matters of principle.

This tentatively favourable assessment should not be read as an endorsement of Shapiro's presentation of the associated school model as the *exclusive* route for substantial independent school recognition and funding. Some Christian school supporters have (wrongly) concluded that OAAIS is prepared to follow

Shapiro on this point. However, the associated school model should be regarded as one possible viable option for independent schools. However, the independent school community, including the Christian school community, should challenge Shapiro's exclusive affection for this model, and insist that other options be considered as well.

### "Co-operative independent schools"

In this connection it is notable that the OACSS has recommended that the government consider an alternative model for administering and funding independent schools, namely, the "co-operative independent school" model. This option would involve partial funding for independent schools, channeled through their own umbrella organization (such as the OACSS). The OACSS has suggested that such schools receive 45 per cent of the average provincial per-pupil grant for operating expenses. In the co-operative school model, the independent schools would retain autonomy in areas such as admissions policy, tuition policy and curriculum. Such schools could also set their own guidelines for teacher certification. The schools would co-operate with government on health and safety concerns, as well as on the maintenance of basic educational standards.

No doubt many Christian school supporters find this model appealing because it safeguards independence by asserting a kind of sphere sovereignty between schools and government. But several other aspects of this model should give Reformed Christians cause for concern. Among the reasons given by the OACSS for endorsing a partial funding model is that it still requires parents to pay a significant amount for Christian education. The assumption is that paying extra (i.e., in addition to education taxes) helps maintain commitment. Further, the OACSS suggests that on this model "we remain private (i.e., non-public) schools in all

important ways."

### Tensions with Reformed view

This line of reasoning seems to run counter to important elements in a Reformed view of education. The focal point of this perspective is the belief that Christ is Lord of (all) education, and that the Name of Christ is worthy of recognition in the mainstreams of education. The Reformed perspective makes strong claims about what rightfully belongs to the Lord. This suggests that Reformed Christians cannot rest content with a retreat into a private school enclave.

Rather, the Reformed educational mandate calls for an advance on two fronts. On the one hand, we need to work for the development of Christian schools as an educational witness in the midst of society. This means resisting policies which keep Christian schools on the educational fringes and which financially penalize parents for honouring Christ's Name. On the other hand, we need to exercise our Christian responsibility as citizens by working for the well-being of all education, so that the healing power of the Good News can filter into the public educational system as well.

Seen in this light, it is important to consider the limitations of the co-operative independent school alternative. This model reflects a willingness to accept limited funding in order to maintain independence and control in relation to government. However, if independence and control become the focal point of a Christian educational strategy, we run the risk of shifting attention away from

the more central elements of our educational mandate. Then we will be tempted to concentrate on maintaining our schools rather than working for an expanding educational witness. And if we define our schools as essentially private, we run the risk of confining the Good News in education to a sidetrack. All of this suggests that the co-operative independent school model, like Shapiro's associated school proposal, has some important limitations as a way of dealing with the current impasse.

### Conclusion

A year after its publication, supporters of independent schools in Ontario continue to face the challenge of dealing with the implications of the Shapiro Report. In this series of articles we have suggested that a Christian response to the report should be both principled and realistic. Our critique of the thrust of Shapiro's views and our consideration of his practical proposals has been an exercise in developing such a response.

In the course of these articles we have arrived at neither a resounding endorsement nor a wholesale rejection of Shapiro's report. We have raised many caution flags where Shapiro's principles steer him in a questionable direction. But, keeping in mind the realities of Ontario's current educational climate, we have also maintained a careful green light with respect to some of Shapiro's proposals.

The upshot of the whole discussion is that a principled and realistic Christian response can and should use the Shapiro Report as a springboard in the public discussion of independent school issues. This

report, it should be remembered, provides, for the first time, an official document which acknowledges that something needs to be done about the injustices experienced by independent schools. Christian school supporters should seize the opportunity the report provides, identify what is acceptable in it, and use the report as an occasion to argue the case for the rightful place of Christian schools clearly and firmly.

These articles have also indicated that neither Shapiro's associated school model nor the current alternative proposals are free of limitations, judged from a Christian perspective. This suggests that additional time and effort need to be devoted to reflecting on the issues and proposing a way of handling them. Fortunately, such time is available. Although the political situation in Ontario is dynamic, it will take a while for the provincial government to tackle the independent schools issue. Christian school supporters can use this time to deal with their differing perceptions of the Shapiro Report, and to strive for a more common mind.

*Harry Fernhout is Senior Member in Philosophy of Education at the Institute for Christian Studies in Toronto, Ontario.*

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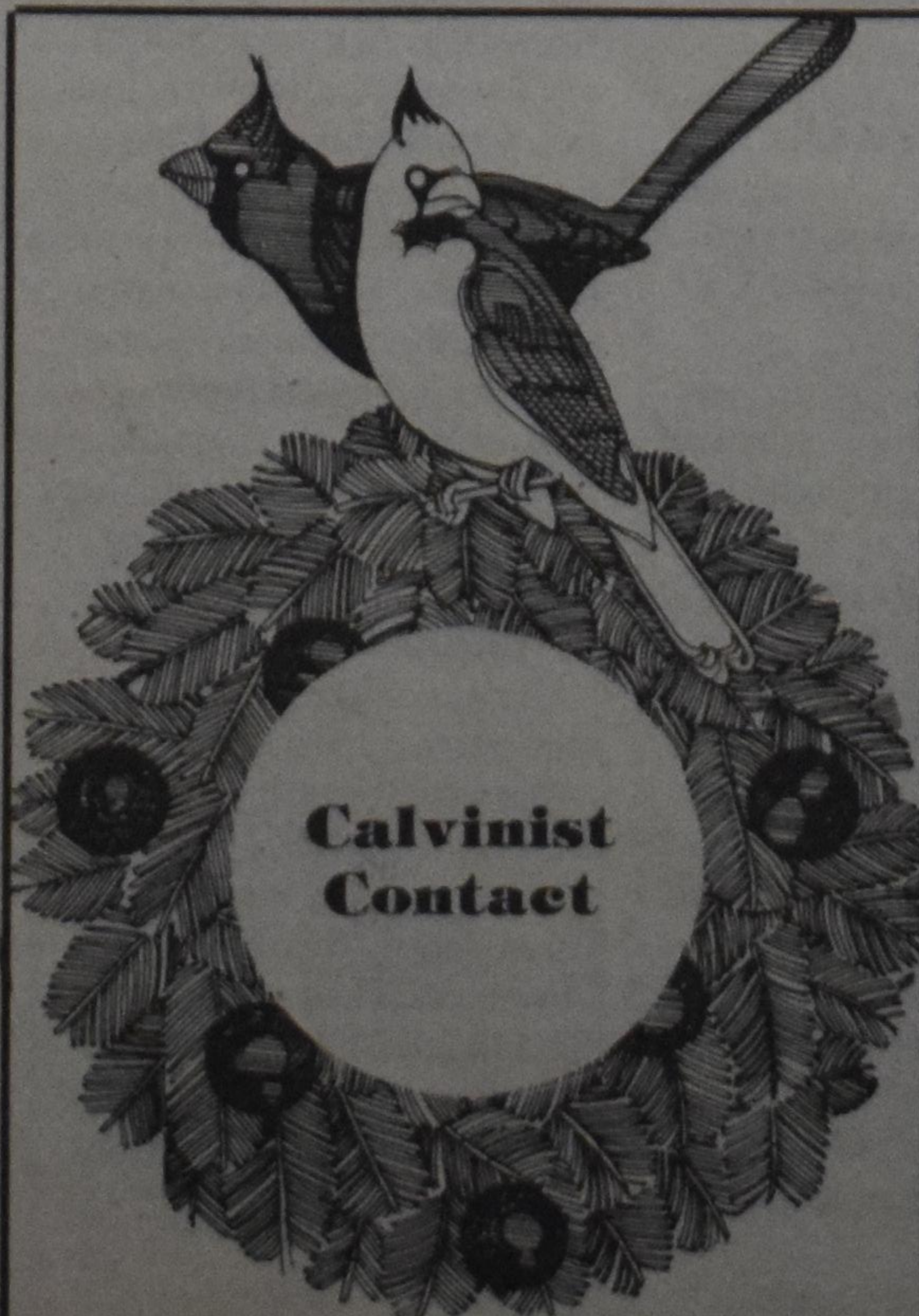
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## Feature

# A story of pain and courage

John Martens

In 1946 some 45,000 illegitimate children were born to Dutch girls and Canadian soldiers who had come to liberate Holland from the clutches of Nazism. In many cases, the mothers stayed behind in The Netherlands. They were so young and the prospect of emigration to a strange country often frightened them even if their Canadian boyfriends would have liked to marry them. Others were abandoned to their fate by their "lovers." In both cases these young women and later their children paid a disproportionately high price for the Liberation of Holland, for in too many instances the girls were thrown out of the parental home or at least ostracized by the village community with all the suffering this entailed.

Last year, Margaret Arbuckle wrote an article "Dutch Liberation Children look for Canadian Fathers" in *Crossroads*. In it, she tells of the efforts of two valiant women — Mrs. T. Oosterhoff and Mrs. Olga Rains — to find the fathers of hundreds of "War Children." By the summer of 1985, some 250

children and fathers had been reunited thanks to the investigations by these two women.

I was fortunate enough to meet Mrs. Oosterhoff and Mrs. Rains last May at a rally of veterans of the Perth Regiment in Sneek, Friesland.

With typical patience and obdurance they pursue their

goal on behalf of a relatively small group of people who, unlike most of us, do not know what their father looked like, never heard his voice or were swept off their feet and lifted high in the air by his strong arms.

That these people missed such basic human experiences is sad and irreversible. The "War Children" or more precisely, "Liberation Children," are grown-up now, most of them around 40. They have their mother's Dutch name or bear the surname of the Dutch husbands of their mothers. Do not forget, Canada, that these children are your sons and daughters as well.

Mrs. Oosterhoff and Mrs. Rains wrote a summary of their efforts on behalf of the

liberation children and asked me to translate it into English.

Better than any other account, their own words describe the pain, despair, the unaccountable urge to lay eyes on one's blood father which seems to be so strong in every human being. But the account also describes the triumphs small or big gained in the struggle against prejudice, indifference, ridicule and unconcern.

The story is a monument to the spirit of human love and concern for one's neighbour whom "thou shalt love as thyself."

Their report has been translated verbatim. I felt no need to soften some strong expressions which I do not necessarily subscribe to.

*John Martens is a freelance writer and historian in Listowel, Ontario.*



*l. to r.: Catharine Oosterhoff, John Martens, Olga Rains.*

## Children of the Liberation (1)

Written by Catharine Oosterhoff.

Translated by John Martens

**My name is Catharine Oosterhoff. I am 38 years old and have for years been trying to find my Canadian father. I have travelled to Canada several times at no small cost, but I haven't found him yet.**

**Vincent Smith served with the Perth Regiment and was stationed in Sneek. He got acquainted with my mother and they planned to marry, but for some reason it didn't happen. After his departure my mother wrote him a number of letters. Once in a while Vincent sent some money. Then all communication stopped. After I was born, a single Red Cross parcel with some baby clothes arrived. It was pathetic and the sender was unknown.**

After my birth I was put in a foster home. My mother was forced to work and was unable to care for me.

After four years in this home I was taken back to my mother. My stepfather and I were never close.

Vincent Smith was gone but I wanted to see him, if only once. Perhaps some of my feelings will be resolved then. But now he never leaves my thoughts. Even if he would want to have nothing to do with me, I would want to see him. The tie I feel is immensely strong, perhaps because I have never known the love of a father.

Part of my youth is irrevocably lost. Just like most of us, I never fail to have a Canadian flag pinned to my dress. On the coat stand in the hall a Canadian hat. It is part of me, and also of my children. They came with me on one of my trips to Canada and were crazy about it. Emigration plans never materialized and now the door is closed.

I was seven when I heard my father was a Canadian. Five years later I tried for the first time to find him. I wrote a letter to the Canadian government. No reaction. I got discouraged. When I was 18, the urge to find him resurfaced again. Again no success. Then I married, had children, and again things remained as they were. But it

gnawed at me. In 1975, I saved a child from drowning but landed on an underwater obstacle which shattered my hip. I had to stay in bed for several years. I had time to think of that man in Canada and the thought never left me.

When I recovered, I got a job to earn money for the journey to Canada. After two years of hard work we were able to go. I felt like I had reached a finishing line.

### We ran into a wall

The first visit to Canada with our two children brought few results. A second trip (with my husband only) proved necessary. We looked up men in Stratford, Ontario, who had served with Vincent Smith in the Perth Regiment. We ran into a wall of suspicion and silence. The Canadians did their best to protect their veterans. The good reputation of the Canadian soldier must remain free of pollution. I placed a notice in the *Legion* to which a certain V.L. Smith reacted. This man was living in New Mexico and told me that he could not be my father, for he had never been in Holland. He had only been as far as Belgium.

In Canada, I received much assistance from Olga Rains. (see next letter) She placed notices in newspapers, sent

letters to the *Legion* and involved TV and broadcasting in her search.

As I've gotten older this thing has become more important. Soon my father will no longer be here. Most veterans are dead already; they are ill or are confined to an institution. There are many addicts among them. Many have never been adequately looked after following their return and reintegration in society.

### Childhood difficulties

I have no grudge against my mother now, but I had when I was younger. Later I understood. I had an undying hatred for the Germans, for if there had been no war I would not have been here either. I had a miserable life then. My mother repressed her feelings and memories.

I did not get along with my stepfather. At school I felt attracted to children who, just as I, were illegitimate. I had many playmates and girlfriends whose fathers were Canadians. There were many such children in Sneek. Not a few were left by the Perth Regiment.

My mother, as I said, did not look after me during my first four years of life as a war baby. She could hardly do so.

She was obliged to work to prevent starvation — her

She was obliged to work to prevent starvation — her relatives had shut her out. There were no financial allowances or any support of that kind. Both the Dutch and Canadian governments washed their hands of such affairs and

### No real father

Mother took a husband, whom she could only find when I was out of the way. Only after she married did she fetch me

back. Afterward one can understand, but as a child it is hard to take. I remember it as yesterday; I was taken away from my foster mother. When she died two years ago it was as if my own mother had passed away. That woman simply was my own mother. I always felt that way.

I never felt at ease with my stepfather.

When he beat me, I did not feel the hand of a real father but the hand of a stranger who failed to temper a perhaps well-earned punishment with a dose of paternal mercy. And when you seek consolation at grandma's knee, you remember better her words: "Yes, it is not our own blood, that's for sure. You go to Canada as soon as you grow up and look for your own father."

At birth I received my mother's last name. Later it was changed to my stepfather's without me knowing anything about it.

I discovered that later and then resigned myself to it. You don't waste any words about it. But you never forget your youth.

People who knew who I was often called after me "young of a whore!" Some thought I was born of a German father and of the same odious sort. "The apple never falls far from the tree."

### Looking for identity

I know for sure that some time I will stand before him. Now I am saving for a third trip to Canada.

For the last two years I can talk rationally about these things, before that it was hopeless. I even held back from telling my husband. And he did not realize what was on my mind. And I was not the only

one. Perhaps it is contributing to the failure of so many marriages. What you have missed as a child you will never find back of course.

Actually you look for confirmation of your identity. Sometimes you see something in your children that you have never discovered in yourself. You start to pay attention to little things in their mental make-up or in your own. Nobody in my family is musical except myself.

You picture for yourself your dad's character. But after 38 years, you cannot reconstruct it. The only thing left is hope.

Every phone call in the evening makes me jump up and I think: "perhaps it is him."

### A call from Canada

Since the day I met Olga Rains I was determined to help her in her search for the other fathers. For I can understand the other liberation children and share their problems and hopes. In February 1984 the CBC called from Canada and asked whether I was willing to co-operate with them in producing a film documentary. I said I would, but had no idea what it would lead to. That became evident only when the film was completed.

On April 6 the film crew arrived in Holland. Calls went out all over the country for as many liberation children as possible to gather in a large hall in 's Hertogenbosch. A great number responded.

Producer George James stood with tears in his eyes. He was amazed to see so many people waiting to fill in a questionnaire in search of their father.

A week of shooting pictures meant a time of laughter but



# As if they saved the entire world

## Arlene Goldstein

The Thunder Bay Jewish community gathered together with members of the Dutch community to pay tribute to the heroism of Rien and Jacoba Grootenboer.

The Grootenboers, during World War II in Holland, saved the life of a two-year-old Jewish orphan girl by giving her love and shelter at great personal risk to themselves and their own children. What was so extraordinary was that they consider what they did as normal and ordinary human behaviour.

## The altruistic personality

Dr. Fred Ball, President of the Jewish community reported on a study, "The Altruistic Personality Project

also of tears. On May 2 I departed for Canada to promote the documentary and was interviewed several times on radio and TV. The documentary film was a success; many phone calls were coming in, mostly fathers who wanted to find their children in Holland.

## I found the son

One of them had been in Sneek with the Perth Regiment. He confided that he had a son in Sneek and asked me to track down this son. Only the first name of the mother was known to him and her name was Annie.

It was not easy to find the Annie in question in Sneek, but I was lucky. I was born in Sneek myself and knew a lot of people there. Within two days I found the son. Fred has in the meantime seen his dad in Toronto and had a great time. His father's wife was a second mother to him and made him feel at home.

Certainly not every wife would accept the son of her husband like that.

This summer another father will arrive in Holland to see his son for the first time. I found the son in Rotterdam and more dads will be coming to Holland in the months to come. Olga Rains found them and for the first time they will meet their children.

(To be continued)

— The study of Rescuers in Nazi-occupied Europe" by Dr. Sam Oliner (Professor of Sociology, Humboldt State University, California), a survivor who was saved by the courage of a simple peasant woman. As an adult he often wondered why she did what she did.

He began to study rescuers. He found that they do not share any common class, sex or occupation. There are as many men as women and as many married persons as single. They ranged from illiterate peasants to educated counts, doctors, nuns and priests.

However he found three clusters of determinants that must be present for a person to be a rescuer.

First, there must be a value system of helpfulness, responsibility, justice, fairness, compassion and friendship learned early in the life and deeply internalized. There was a belief that Jews or outsiders were human like other people — that they were "God's children, too."

Secondly they possessed high self-esteem, a feeling of competence, a sense of being in control of their lives plus an inclination to take risks. This risk taking was an essential element.



*l. to r.: Johanna Portnoy, Rien and Jacoba Grootenboer, Arlene Goldstein and Fred Ball.*

Thirdly, the rescuer must have a supportive emotional network, approval of the rescue by family members or others who could be trusted.

## Give credit to God

These three characteristics are exemplified in Rien and Jacoba Grootenboer. Rien spoke to the gathering of their wartime experience. "You give us the credit. I think the credit belongs to God." They are both profoundly religious people who are true to their Christian beliefs.

Rien recalled a recent meeting with an old couple, both survivors of the Holocaust during a recent

vacation. Neither had any surviving relatives — no parents, aunts, uncles, cousins or children — all had perished. Rien can visit his children and grandchildren in a few minutes drive from his home. He felt the immense pain of this couple's desolation.

On behalf of the Jewish community, Dr. Ball presented the Grootenboers with a framed certificate honouring them for their humanitarianism for saving the life of Rita Willinger. It contained a quote from the Talmud in both English and Hebrew which said, "Whoever saves a single life, it is as if he saved the entire world."

Johanna Partnoy, a Dutch member of the Jewish community thanked the Grootenboers in their native language.

## In search of Rita

After living with the Grootenboers for three years from 1942 to 1945, Rita Willinger was retrieved by a surviving aunt and uncle, Mr. and Mrs. Joseph Janowitz, who emigrated to Milwaukee and took Rita with them. Although the Grootenboers have attempted to find her they have not been successful.

Dr. Ball contacted Canadian

Immigration, the Jewish community in Milwaukee and the Red Cross who operate a family reunification program. Because Rita is not a blood relative the Red Cross will not initiate a search.

If there were ever circumstances when rules should be bent, this is surely it. Mr. and Mrs. Grootenboer would love to see their "daughter" again.

*Reprinted from Northern Mosaic, July-September 1986.*

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## Dutch-Canadians who helped Jews during the Holocaust

### Sjoukje J. Bouwma-deVries, Sarnia, Ontario

*Mrs. Bouwma-deVries and her family sheltered three Jews. Mrs. Bouwma-deVries' special task was to transport Jews to places of safety. As housekeeper at the residence of Rev. Colenbrander in Tzum, Friesland, she guarded and provided for the Jews when they were in hiding there. She also assisted her husband in his underground activities.*

### Mr. and Mrs. John De Jong, Welland, Ontario

*Mr. and Mrs. De Jong hid four Jews in their home in Friesland during the war. They also located safe hiding places for other Jews.*

### Mr. and Mrs. M.M. Grootenboer, Thunder Bay, Ontario

*Mr. Grootenboer, a baker in Rotterdam and Berkel, Holland, and his wife, took a Jewish girl into hiding in 1942. They hid and protected her until the liberation in 1945.*

### Evelyn Hoogsteen, Grafton, Ontario

*Mrs. Hoogsteen and her family had a farm in Friesland at the outbreak of the war. They provided hiding places there for Jews who were to be deported by the Nazis.*

### Klaus and Nel Imthorn, Kelowna, British Columbia

*Mr. Imthorn was a building contractor in Noordwijk. He and his wife joined the underground during the war. They helped and protected Jews by hiding a number of them in their home.*

### Maria Jacobs (Bernelot-Moens Schroder), Willowdale, Ontario

*Ms. Jacobs was a young girl, Maria Schroder, when war came to The Netherlands. She aided her mother in sheltering several Jews in their home and supplying them with food and other necessities.*

### S. Wilto and Alberta Schortinghuis, Sutton, Ontario

*Wilto and Alberta Schortinghuis had a farmhouse at Apeldoorn. From 1942 until 1945 they hid Jewish friends, sometimes as many as six at once. Through the underground, they obtained food coupons and false identification papers for the Jews.*

### Martin G. Siepman, Winnipeg, Manitoba

*Mr. Siepman was a market gardener in Delft during the war. He provided safety for Jews by hiding them and providing them with food and other necessities.*

### Louisa Steenstra, Niagara Falls, Ontario

*Mrs. Steenstra and her husband sheltered several Jews, including two young boys who stayed in their home in Groningen for over a year. When the Nazis discovered this, they tortured and killed her husband. Mrs. Steenstra fled to another province.*

### John Stenekes, Burlington, Ontario

*Mr. Stenekes was a baker in Noordbergum, Friesland, at the outbreak of the war. He and his wife sheltered a Jewish widow and her two children from May 1943 until May 1944.*

### Wijbren and Maaik Streekstra, Kingston, Ontario

*Mr. and Mrs. Streekstra hid Jews in their home and located other safe places for them to stay. They were also involved in underground activities, transporting people and messages by bicycle and train.*

### Gerrit Van Lochem, Welland, Ontario

*Mr. Van Lochem was a farmer in Vanseveld at the outbreak of the war. He helped Jews during the German occupation of Holland by hiding several Jews on his farm.*

### Arie H. Van Mansum, Ottawa, Ontario

*Living in Maastricht at the outbreak of the war, Mr. Van Mansum became the head of a provincial organization devoted to helping persecuted persons. He located homes for Jews who had to go into hiding and transported them to these locations. He supplied them with food stamps and money. As a member of the underground, he was Provincial Representative of Free Netherlands, an illegal newspaper.*

### Arie Verduijn, Burlington, Ontario

*At the outbreak of the war, Mr. Verduijn was an industrial engineer in Helmond. He was a member of the Dutch underground. His activities on behalf of Jews are detailed in his autobiography, *Sojourners*.*

### Arie Van Vliet, Vercheres, Quebec

*Mr. Van Vliet and his brothers and sisters maintained a farm in Schipluiden at the outbreak of the war. They hid two Jewish boys, aged 11 and 13, for two years.*

### Theresa Veenstra, Cambridge, Ontario

*Mrs. Veenstra was a housewife in The Netherlands at the beginning of the war. She and her family hid a young Jewish boy.*

### Johannes de Vries, Dutton, Ontario

*Mr. de Vries and his wife, Janke, provided hiding places for two children in their home in Hoesebroek from 1942 until the liberation of The Netherlands. They provided falsified documents and food through an underground operation for at least 15 other Jews.*

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# The overflowing fountain of all good

Daniel Meeter

*What vessels sit on your communion table? Does your church still use an old communion set of pitcher, plates and cup, or do these rest behind the glass of some display case? That big pitcher for the wine, that flagon made of silver or pewter, does your congregation still see it pouring out the wine in the liturgy? That flagon has a lot to say! It speaks of God as "the overflowing fountain of all good" (Belgic Confession, Article I).*

You won't see any big flagon on a Roman or Anglican altar. You'll see one chalice, one paten and one small silver bowl holding wafers all carefully counted out. During the liturgy, the priest has an assistant come up with two small cruets, one with wine and one with water. As if mixing medicine, the priest pours just so much of each into the chalice, true medicine for the soul.

But Calvinist communion has no small cruets. It uses flagons. If communion is only medicine, then we're in danger of an overdose. Dr. Norman Kansfield observed to me that the wine from one cruet would barely moisten the bottom of the flagon used by the First Reformed Church of Rochester, N. Y. The message of the flagon is size, abundance, extravagance. "You've got to have a good gallon!" he said. "I think it has to do with the eschatology of Calvinist communion."

## A foretaste of that feast of love

Eschatology is the doctrine of the last things, like the day of judgment, eternity, the end-time, doomsday, the end of this world and the beginning of the new heaven and earth. Our communion liturgy is eschatological when it says:

"We come in hope, believing that this bread and this cup are a pledge and foretaste of that feast of love of which we shall partake when His Kingdom has fully come, when with unveiled face we shall behold Him, made like unto Him in His glory."

In other words, holy communion not only looks back to the upper room of the night before Calvary, it also looks forward to the great feast of love at dinner time on doomsday, the beginning of the new heaven and new earth that opens with a picnic. The new

creation will be an eternity of abundance and extravagance, an unending festival and a joyful celebration. Holy communion is a dress rehearsal for the celestial banquet. So the flagon is so big to remind us of a bottomless barrel of life, like the 180 gallons of fresh new wine at the wedding in Cana.

Early in the Dutch reformation, Pastor John a Lasco tried to express the idea of the celestial banquet in having the people receive communion while seated at big tables. Instead of kneeling before the altar, or sitting in the pews as we do (like eating in an airplane), the people went forward to the *avondmaalsruimte* (Lord's Supper place) to sit down and commune. It makes me think of the big wooden tables set up for a Sunday school picnic. I understand that the First Church in Albany, N. Y. still sets up a wooden table down the centre aisle for communion.

## Drink deeply

It was different in the Hungarian Reformed tradition. When the people all came forward, they didn't sit down at tables, they spread out through the sanctuary, standing shoulder to shoulder. That makes me think of peasants feasting in the fields of harvest, sitting shoulder to shoulder, passing along their food and wine.

The Hungarian communion tables were smaller, but the flagons were just as big. In fact, the Hungarian Reformed Church of South River, N. J. had three big flagons. And as the members passed the chalices to each other down the line, an elder followed each cup toting a flagon, constantly replenishing the wine as the people kept emptying it, "drinking deeply."

You see the point. Communion is more than little

doses of medicine for the soul, carefully mixed by the Rev. Pharmacist behind the holy counter; it is an extravagant fountain of new life and a celebration of the new creation that flows with milk and honey. Indeed, it flows out of the very heart and personality of God, the source of life and well spring of the river flowing through the New Jerusalem.

Calvinist worship failed to capitalize on this sense of eschatological extravagance. How many of us grew up with communion only a mournful memorial of the crucifixion. Sadly we sang, "'Twas on that night when doomed to know ..." Now that was not false, and we dare not forget the bloody tragedy of the cross, as is done all too easily these days. But it was one-sided, and while we were acting sad, there stood our flagons, great big props for a divine comedy that we were forgetting to celebrate.

## The cup should run over

Other witness to eternal exuberance endured as well, if not in the official Calvinist liturgies, then in the unofficial traditions. While the Hungarians passed the cup, for example, they were singing a hymn based on John 6 (translated as No. 553 in the RCA hymnal "Rejoice in the Lord"), which spoke of "ever-flowing fountains." And after receiving, they sang Psalm 23, and what bears better witness to eschatological extravagance than, "My cup runneth over ... and I shall dwell in the house of the Lord forever."

Cups running over is the mood of the celestial banquet and also a biblical symbol of the Day of the Lord. Jacob's prophecy of the Messiah from Judah, predicts that "he will wash his garments in wine and his robes in the blood of grapes." (Gen. 49:11) Churches today that carefully protect their communion tablecloths with clear plastic are missing the point! We should honour the stains on our tablecloths as signs of eschatological extravagance. Maybe ministers should make a point of spilling the wine when they pour it,

splashing it into the cup, running over.

When the break is broken, let the crumbs fall where they may, like manna on the ground. Calvinist churches have never worried overmuch about losing some holy host on the sanctuary floor. When Jesus fed the 5,000 there were whole baskets of crumbs on the ground. Some Hungarians believed that leftover communion bread should be scattered outside for the birds — the abundance of the new heaven and earth already.

Our communion vessels not only express our beliefs but also shape them. That's the wonder of those great big Calvinist communion flagons, reminding us of the great big God we believe in, an eternal and extravagant God.

So do this. Unlock the door of your church museum, remove the old flagon from the exhibit case, and put it back on the table. Fill it, fill with more wine than you can drink and be refreshed, be drunk with the God whom the *Belgic Confession* calls "the



Photo: Eerdman's Handbook to the History of Christianity

*"... holy communion not only looks back to the upper room ... it also looks forward to the great feast of love at ... the beginning of the new heaven and new earth."*

Church furniture and church architecture have lots to say about what we believe. Winston Churchill's remarks that "we shape our buildings, and then our buildings shape us," certainly holds true for churches and their contents.

overflowing fountain of all good!"

*Daniel Meeter is the Pastor-elect of Maranatha Reformed Church, Wainfleet, Ontario. Reprinted, with permission, from Pioneer, October, 1986.*

# Salvation Army and Sunday observance: comparable to Reformed view?

"Sunday is the day on which the Salvationist especially enjoys an opportunity for worship, reflection and the

proclamation of the gospel. The Salvationist accepts that the observance of a day of rest is part of the divine law,

enunciated in the Old Testament in the fourth commandment and in the New Testament by the example and teaching of Jesus. In its recognition of Sunday as the Lord's Day (as distinct from the Jewish Sabbath), The Salvation Army aligns itself with what came to be the custom of the Early Church in joyful commemoration of Christ's Resurrection.

"The Salvationist believes that Sunday should be a day not

merely kept free from unnecessary labour, but allowing for the fullest opportunity for worship and witness. 'The Sabbath was made for man,' said Jesus (Mark 2:27), i.e., for his rest, peace and renewal. The Army is aware that in any high-organized society some forms of labour will be essential, but it is opposed to the use of Sunday for commercial sport, political meetings or any activities tending to the secularization of

a day intended for man's spiritual refreshment. At the same time it accepts that legalized compulsion cannot fully secure this end, especially in multi-cultural communities."

*From The War Cry, November 1, 1986.*



A word and deed service opportunity for any church group

Support the Chinese Christian Fellowship and the ministry of Timothy Chan to the Chinese Community in Toronto's inner-city.

## Be a Lighthouse Keeper

The Lighthouse 1008 Bathurst Street, Toronto, Ontario M5R 3G7 (416) 535-6262



# The seminary released a class of "dummies"

Tymen E. Hofman

Anniversaries are times to recall the past as we count our blessings and give thanks. Celebrating 35 years in the ministry of the Christian Reformed Church is such an occasion, and our memories include those of my becoming a candidate and being called and ordained as a minister of the gospel. To recall something of those beginnings may be of interest to others as well as serving to preserve a bit of the historical record.

In 1951, candidates for the ministry of the CRC were examined directly by synod, on Friday of its first week. It was an all-day affair. (That is no longer the practice. Now synod just approves the recommendation of the Board of Trustees for candidacy, unless a certain student is singled out for "special consideration.")

The examination in 1951 had a particular interest and concern since that synod had before it a very controversial issue, that of "worldly amusements," or what the stand of the church should be on "movie attendance, card playing and dancing." There was pressure on the synod to go in the direction of removing the "ban" on these activities.

A report before synod was split into "majority and minority reports" and the tension was great. And many delegates wished to know "where the candidates stood," in spite of the fact that synod did not yet know where it would come to stand. In addition, there were problems in the seminary, with some of the professors and students being critical of the quality of instruction being given. This set the stage for an unusual confrontation between the candidates and the synod.

## Candidates reprimanded

The upshot of it all was that the synod was greatly

displeased by the candidate's hedging on the amusement issue and unimpressed with our knowledge of dogmatics, to put it mildly. Synod was so distressed that at one point, in closed session, it considered refusing candidacy to the whole class. But the need for ministers was so great that it settled on candidacy for all of us, coupled with a formal reprimand by President Henry Baker and an instruction to the classes to give each of us a most thorough examination lest any unworthy candidate should slip into the ministry.

After the reprimand was most eloquently administered by the President, (we had "insulted the highest assembly of the church") the doors of the synod were opened at 1:30 a.m., and we were publicly welcomed into candidacy. Our wives and friends were not aware of what had transpired, for there was the usual congratulatory message and a prayer of thanksgiving for these servants whom the Lord was sending forth into his vineyard.

## Quizzing three dummies

That set the stage for some very interesting examinations in the classes of the churches to which we were called. It happened that Classis Pacific received three of the 18 candidates, plus the instruction of the synod to administer "a thorough examination." There seemed to be a bit of "relish" to do so on the part of some of the examiners, led off by the

venerable Rev. J.K. Van Baalen.

He later confessed that he had expected to quiz "three dummies" but, to his complete surprise, we were able to answer his questions most adequately. He was soon asking questions he did not expect us to answer but was giving us "an opportunity to shine." With two future professors of Calvin College doing most of the "shining," Van Baalen boldly announced his opinion that "the problem" was not with "these candidates" but must have been with "that crazy synod." That greatly eased our spirits for the rest of the exam, which had begun at 9 a.m. and lasted till after the afternoon coffee break.

As the exam drew to a close Van Baalen demanded of the delegates to synod an explanation of the synod's "orders" in the light of the results of the examination conducted by classis. It was a difficult spot for the delegates, one of whom declared that we "really must have boned." Thereupon Van Baalen asked each of us whether we had "boned." Of course, not one of us had!

But the sentiments were not unanimous. In the final opportunity to ask questions, given to each church in turn, a minister asked us about our views on the creation days and the age of the earth. Although we took position with "Kuyper and Bavinck" in rejecting "six 24-hour days" and a 6,000-year-old earth, the questioner, with emotion that brought

## Memories at a 35th anniversary



Tymen Hofman

forth tears of concern, declared that it was a sad day for the church when candidates could take such positions. But it was the only negative note that day. We began our ministries rejoicing, the pall created by the synodical reprimand having largely been lifted.

My ordination took place in Bozeman, Montana, October 10 with the Rev. Peter Spoelstra of Manhattan conducting the service, Rev. Peter Van Dyk of the Nobleford, Alberta, "charging the minister," Rev. John De Jong of Iron Springs, Alberta, charging the congregation, and the retired and aged Rev. J.R. Brink joining in the "laying on

of hands."

Two days later I took part in the ordination of Len Sweetman in Conrad, Montana. The other member of our threesome, Clarence Vos, became the minister of Monroe, Washington. I preached my first sermon after ordination on the words of II Corinthians 4:5: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake."

*Rev. Hofman was the first Canadian to be ordained to the ministry in the CRC. He hopes to retire from the active ministry in 1987. He is the pastor of Faith CRC in Tinley Park, Illinois.*

## Insert YOUR message in our special 1986 Christmas issue

Calvinist Contact is planning a special 1986 Christmas issue.

Date of this issue will be **December 5**. It will be mailed to our regular subscribers on **December 2**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

You, as an individual or family, can help, too, by placing your Christmas message in this issue, or by purchasing additional ad space.

**Note to our regular advertisers:**  
If your ad is scheduled for this issue, it will be charged at normal rates. We do, however, hope you will consider inserting an additional Christmas Greetings ad at the rates quoted.

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**Deadline for advertisements in the Christmas issue is November 21!!**



## Poetry

(1)  
I am case X  
client for surgery  
my number is between a zero  
and 9999 other ones  
(10001 would do — since that is a nice  
number also)  
all happening here in this factory  
of healing  
I am a character on checkered lists  
a symbol on a square  
a double curve of red and blue  
on millimetered graphing stock

I wake up in my side  
to an oven of pain  
and protuberances up to here i.e.  
my throat

It was expected that I leave  
the old ways of the heart behind  
submit to the valley greens of this bed  
no longer negotiate my breathing  
keep my layman's hands off my own hide  
leave it to others  
rest my legs in peace  
and lose my head altogether  
as it is my thoughts are only half there:  
(schenectady  
it gives me the creeps  
let now the good Lord ...  
let now ... oh let it be)

## regarding the sea

what words can I say about the sea  
what language possesses still  
any seaworthiness now that  
the skirts of her lap  
are smeared with puss  
and from the deep of her throat  
comes a halitosis that reeks up the beach

yesterday I stood at the foot of a dune  
saw the dark blobs  
of a vomit of birds  
higher each day on the ebbing flood-line  
on rotting sand

today it seemed that two or three  
with a lame wing-flop  
or twitching web-foot  
were attempting the resurrection

but it was the wind  
only the wind  
playing some still-working hinges

no matter how far I walked  
up to the north and down to the south  
the stinking smokiness of death  
ran up to meet me or followed me hard  
from behind

on the horizon a ship pushes by  
voiding some oil on the waves  
as if she has to save herself  
from the high-sea storm of my wrath  
(*saevis tranwuillus in undis*)

alas, it's a ship with hardly a mast  
no tall mainyard from which  
in saner days  
they used to hang captains

it is time to burn the sea  
before god is dead altogether  
and the culture-ship of fools take over  
the notion they're in charge  
even of judgment day

by Jan H. De Groot  
tr. Frederick W. Tamminga

Someone places the back of his hand  
on the tip of my nose  
to test, I guess, to what degree  
I have already died

I have no quintessential queries left  
no yes left and my no is gone  
I expect no blessing, miracle, or dream

At the far end of my feet now stands the operator of this operation with his planned-accordingly-smile good morning, says he.

(2)  
The last gasp of man is a puff  
often much later than you'd think  
giving vigilant Wakers a fit — as happened  
to Roman centurions one Third Day  
(and maybe this is a resurrection  
of sorts)

i wouldn't know about that  
i wasn't a-waking myself  
i am surrounded by angels of sorts  
their wings tip-topping overhead  
like riding hoods, snow-white.  
On my right side one of them sings  
come on now it's okay  
so i roll in her arms (there you go!)  
i am now being cleansed  
then the angel on my left sings out  
come on now (i obey!)  
so i am washed on every side  
and i will be spotless of course when i  
arrive at some heavenly gate  
not as a soldier maim-case blemish out of D-Day  
not as a strangulation out of Warszawa's ghetto  
not as the charcoaled kid out of that Oradour church  
not as some bone-&-ashes from Mauthausen  
(how dare the Germans go on living)  
not as the electro-tortured one out of Algiers  
not as the shot-in-the-spine one from Verwoerd's  
so-christian Witmansland  
or out of South Carolina lynched  
or out of Java's *dessa* torched  
or as that parched one ... before whose very face  
the *Rooinek* Tommies teased canteen milk  
in the sand  
(the English were always somewhat superior  
but now i comprehend why Germans just go on  
*for aren't we all? And it can happen here.*)

I am a cleansed man, washed in water as if in blood  
I am a man with attachments  
I am attached  
O listen! the angels are singing their song  
of Come on now it's okay  
my back is now rubbed with rubbing booze  
and burnished dry with brandy made in France  
(here's hoping heaven won't draw the conclusion  
that I — so near the end — found the need  
to be hitting the bottle)  
*come on now.*  
I commence my ascent, I am borne on strong arms  
I land in this cloudbed of pillows

I fear that my thought-life will start again  
so I undo my eyes  
there sits my wife  
smiling me tears  
seeking my hand  
I squeeze her with all my final strength's worth  
(or is this a first?).  
Goor Morning child, I whisper to her  
although she is my grown-up wife.  
Life seems to begin again very small.







Classifieds

Obituaries	Obituaries	Obituaries	Help Wanted	Help Wanted
<p>Romans 14:8 "If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord." On October 27, 1986, the Lord suddenly took home to be with Him, our dear friend, <b>HARMKOSTER</b> We pray that the Lord may sustain and comfort his wife Johanna, and children with His love. Jack &amp; Jean DeSmit Lloyd &amp; Ike Dykstra Dick &amp; Dien VanKampen John &amp; Tina DeVries Bruno &amp; Wilma Lunenburg London, Ontario.</p> <p>"For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God." (Eph. 2:8) On Sunday, October 26, 1986, God called home our dear mother, grandmother and great-grandmother, <b>IJTJESIKMA</b> (nee Reitsma) at the age of 81 years in Shalom Manor, Grimsby, Ont. Peter &amp; Rose Feddema — Bowmanmanville, Ont. Peter &amp; Jane Sikma — Newcastle, Ont. Pier &amp; Rose Sikma — Orono, Ont. Klaas &amp; Sonya Reitsma — Ingersoll, Ont. Tom &amp; Elizabeth Sikma — Norwich, Ont. Sjerp &amp; Edna Vander Meer — Hickson, Ont. John &amp; Marg Sikma — Newtonville, Ont. William &amp; Betty Flikkema — Georgetown, Ont. and grandchildren and great-grandchildren. Predeceased by her husband Gosse Sikma, her daughter Nel Feddema and grandchildren Case and Edna De Roo. The funeral service was held on Wednesday, October 29, 1986, at the Maranatha Chr. Ref. Church, Bowmanville, Ont., conducted by Rev. J. Zantingh.</p>	<p>"By this we shall know that we are of the truth, and reassure our hearts before Him whenever our hearts condemn us; for God is greater than our hearts, and He knows everything." (1 John 3:20) Suddenly, on Friday, October 24, our beloved husband, father and grandfather, <b>WILLIAMSUK</b> went to be home with his Lord. He leaves behind his wife Jane and his children and grandchildren: John &amp; Irene; Billy, David — Sarnia Art &amp; Grace; Denise, Julie, Ryan, Amy — Ottawa Debbie &amp; John (Douma); Jonathen, Daniel, Kristin — Brampton Janet &amp; Henry (Roukema) — London Karen — London</p> <p>On October 24, our heavenly Father took unto Himself our dear son, brother and uncle, <b>WILLIAMSUK</b> Psalm 65. Dirkje Suk-Ten Caat — Shalom Manor, Grimsby Gerda &amp; Dirk Kok — St. Catharines Rick &amp; Donna; children Dave &amp; Tricia; children Robert Diane Rodney Albert &amp; Lynn Suk — Richmond Hill Emily &amp; Richard Jim Allen John Wayne Ralph &amp; Jenny Suk; John, Jennifer — St. Catharines John &amp; Susan Suk; Jonathan, Allison, Jeffrey — St. Catharines Denise, Julie, Ryan, Amy Neutel — Ottawa</p> <p><b>For sale</b> St. Petersburg, Florida: 1 bedroom mobile home, Floridaroom attached. 10' x 45', fully furnished. Located in nice park. Asking \$5,500. For information call 1-416-453-8520.</p>	<p>On October 24, 1986, our Lord took to Himself our pastor, fellow-worker and brother, <b>WILLIAMSUK</b> He was only 54 years old, and our elderly members were so blessed by his ministry in Holland Christian Homes, to which he was called in July of 1985. When he was installed as our third pastor he was charged with the words of Paul: "Remember Jesus Christ, risen from the dead!" The consistory of the Second Christian Reformed Church of Brampton thanks God that pastor Suk never forgot to remind us of our risen Saviour in whose presence he now praises God eternally.</p> <p><b>Accommodation</b> Room and board needed by 25-year-old male (smoker) for approximately 6 weeks starting November 15, 1986, in Burlington. Will be entering RBC in January, 1987. Please call 639-8199.</p> <p><b>For Rent</b> Collingwood Condo; 2 bedroom; beach, pool, tennis, horseback riding. Rented weekly. Call H. Bloemsma (416) 648-2182. Lakeworth, Florida: 3 bedroom mobile home; furnished; 1½ bath; beautiful lot; close to CRC and shopping. Call (416) 562-5661. <b>Dairy or beef farm</b> for rent with option to buy. 2 silos full of corn and hay; 150 acres; 2 homes; full farm equipment; pipeline milkers. Reason for renting is poor health. Ready to move in. For information contact J. VandenBor, R.R.#4, Paisley, ON N0G 2N0. Tel: (519) 353-5443 or (416) 851-1502.</p>	<p><b>Position available</b> • Are you at ease with the public? • Do you have a facility in speaking? • Do you understand and support the aims of C.C.? • Are you a good listener? • Are you self-motivated? • Are you a team person? • Can you sell a product? • Do you have administrative ability? Then you're the one we need. Apply for the position of <b>Promotional Director of Calvinist Contact</b> Send resume and references by November 30 to: <b>Mr. Stan de Jong</b> <b>Calvinist Contact</b> 99 Niagara Street, St. Catharines, ON L2R 4L3 Tel: (416) 682-8311</p> <p><b>Ministers</b> <b>Nobleford CRC</b> is seeking a <b>new pastor</b>. If interested, please send name, resume and/or inquiries to: Pastoral Search Committee, c/o T. Notenbomer, Box 98, Monarch, AB Canada T0L 1M0; Tel: (403) 553-2089.</p> <p><b>Teachers</b> <b>DUNCAN, B.C.:</b> <b>Duncan Christian School</b> invites applications for <b>grades 2/3</b> teaching position for January 1987. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone: (604) 746-5341.</p>	<p><b>Greenhouse labour.</b> Energetic person needed, interested in learning all about a large variety of tropical plants. Full-time employment for willing worker. Apply to: Calvinist Contact, File #2445, 99 Niagara St., St. Catharines, ON L2R 4L3 Grower for large greenhouse range, experience with tropical plants an asset. Steady year-round position. Apply to: Calvinist Contact, File #2444, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p><b>Research and Communication Assistant</b> The Committee for Contact with the Government of the Council of Chr. Ref. Churches in Canada seeks a research and communications assistant to assist the committee on a part-time basis in its development of a Reformed Christian witness to current public policy issues of concern to the Council and member churches. Please send resume to CCRCC or contact for further information and job description, the Rev. A.G. Van Eek at P.O. Box 5070, Burlington, ON L7R 3Y8 or phone 336-2920.</p> <p><b>Teachers</b> <b>PETERBOROUGH:</b> <b>Rhema Christian School, Peterborough, Ont.</b>, solicits applications for the <b>upper elementary grades</b>, starting January 5, 1987. Please send resume and request for application form to Mr. R. Hendriks, Principal, 3195 Parkhill Rd., E., Peterborough, ON K9L 1B8 or phone (705) 743-1400. <b>REXDALE:</b> <b>Timothy Christian School, Rexdale, Ont.</b>, solicits applications for a full-time <b>grade 5</b> position, starting January 5, 1987. Preference may be given to an applicant who has majored in French. Call Mr. H.K. Bergsma for application forms. Telephone (416) 741-5770 school; 793-3336 home. <b>ST. CATHARINES:</b> <b>Calvin Memorial School</b> requires a <b>principal</b> commencing August 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing will begin in November, 1986. The Board hopes to make the appointment by February 15, 1987. Inquiries may be directed to: Association for Christian Education of St. Catharines. Mr. Louis Den Bak, Secretary of the Board, 300 Scott St., St. Catharines, ON L2N 1J4</p>

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Events

Soviet Christian rock musician freed from prison

LONDON, England (EP) — Valeri Barinov, the best-known contemporary Christian musician behind the Iron Curtain, has been released from prison camp following completion of his two-and-a-half-year sentence, according to Open Doors News Service.

In an interview from her home in Leningrad, Valeri's wife Tanya said, "I'm very happy to tell you that Valeri is free and back home with us. His release date was September 4 and he returned home two days later."

Barinov served his complete sentence despite a major campaign mounted in the United States and Europe for his release and despite pleadings from American visitors to release Barinov because of his failing health. Barinov said that he was told

that many letters arrived for him, but that prison officials did not allow him to receive his mail, including 1,500 Christmas cards sent by American Christians.

Barinov, 41, leader of the Christian rock group "The Trumpet Call," was arrested on March 4, 1984, along with fellow musician Sergei Timokhin, for allegedly trying to cross the Soviet border illegally. Both maintained that they were innocent, but were sentenced to labour camp.

Barinov was sent to a camp in the Arctic Circle nicknamed "Blood-soaked 27" because of the number of murders and suicides among prisoners. He suffered a heart attack after being sentenced, and his health steadily deteriorated. In September 1985, he was ordered to undergo six months' solitary confinement, because of his Christian witness to other

prisoners.

Barinov says conditions in the camp were severe, but that his Christian witness had remained steadfast. "Many people came to believe in Jesus," he explained. "It's very strange, and unbelievable — I became a missionary in the camp, and it was good for me to be there."

Barinov is suffering with pneumonia, but is happy to be

with his wife and two daughters again. "My body is weak," he says, "but I feel good in myself. I'm so thankful to God for this time at home."

Barinov is best-known as the composer of the Christian rock opera "The Trumpet Call" about the Second Coming of Christ, secretly recorded in Russian and in English, and smuggled out of the Soviet Union to the West.

Let's Play Chess

P. Layer

BY CORRESPONDENCE

Three chess players have signed up for the 1987 Calvinist Contact Correspondence Chess Contest. One group will be formed with the winner receiving the 1987 Title.

The contestants are: W. L. Boer, Simcoe, Ont.; A. Guillaume, Edmonton, Alberta; and P. W. Lamain, Trenton, Ont.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.

2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding the breaking of this rule must be accompanied by the postmark date and actual received date of your consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.

3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.

4. You may consult any book but no other person.

5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.

6. Tie-breaking will be decided on the least number of moves played in all games.

7. Games not finished by June 30, 1988 will be judged.

8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you have a good time with the 1987 Correspondence Games!

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Calendar of Events

Nov. 15

Giant Bazaar of John Calvin Chr. School at First CRC, 287 Water St., Guelph, Ont., from 2:30 - 5:00 p.m.

Nov. 15

CPJ Annual Meeting at the Calgary Christian School (2839 - 49 St. S.W.) Dinner at 6:30 p.m. Panel discussion at 7:30 p.m. Panelists: three Calgary MLA's. Topic: "The Heritage Fund — is it raining yet?"

Nov. 5-19

Lecture series presented by The King's College on Nov. 5, 12 and 19 at 8 p.m. in the CRC, Neerlandia, Alta. on the theme: "Women in Society." Speakers: Drs. S. Greidanus, H.J. Groenewold and Mr. Vaden House.

Nov. 8

Official opening of Redeemer College's new campus and 1st graduation, at 1:30 p.m. Location: 777 Highway 53 East, Ancaster, Ont.

Nov. 8&9

25th Anniversary Wallaceburg Chr. School. Tickets now available at \$12.50 per person. Contact C. Dykhous at (519) 627-8632. Nov. 9: Combined Thanksgiving worship service, Dresden High School, Rev. A. Kuyvenhoven speaking. All alumni and former staff welcome.

Nov. 10-21

Israel Tour with Pastor Henry Lunshof. For info. call Valentine Travel at (416) 429-2222.

Nov. 13

Provincial board meeting of Chr. Farmers Fed. of Ontario at 10 a.m. in the CRC, Georgetown, Ont. For info. call: (519) 837-1620.

Nov. 14

Abortion Awareness Evening at 8 p.m. in Rehoboth Christian School, Inksetter Road, Copetown, Ont. Program includes viewing "The Silent Scream" and a panel discussion.

Nov. 15

A musical evening featuring Hamilton's "The Ambassadors Male Choir" at 7:30 p.m. in the Clarkson CRC, Mississauga, Ont.

Nov. 15

"The Ambassadors" in concert at 8 p.m. in Clarkson CRC.

Nov. 16

Dutch-Polish-Canadian Remembrance service at 11 a.m. in St. Giles United Church, Main St., and Holton, Hamilton, Ont. Participating: "The Ambassadors" and the "Symfonia" Polish choir.

Nov. 17

Lecture series presented by The King's College on Nov. 17, 24 and Dec. 1 at 7:30 p.m. in Chr. School, Calgary, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales. Theme: "Women in Society."

Dec. 1

20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, Toronto, Ont. All-day seminar with noted psychiatrist Dr. M. Scott Peck. Fee for both lectures is \$60.00. For info. call Cathy Vink (416) 465 1977.

Nov. 22

John Knox School annual bazaar at 10 a.m., 1884 Lakeshore Rd. West, Mississauga, Ont.

Nov. 22

Back to God Hour Rally with Dr. Joel Nederhood at 8:00 p.m. in St. George's Anglican Church, Guelph, Ont. Special music by The Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.

Nov. 29

Benefit concert for "Christian Horizons" at 8:00 p.m. in St. Paul's United Church, 30 Main St., S., Brampton, Ont., by the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 6

"The Ambassadors" lead Dutch carol sing-a-long in First CRC, Hamilton, Ont., at 8 p.m.

Dec. 13

Choir and organ concert (Christmas) at 8:00 p.m. in St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. By the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 17

Christmas concert at 8:00 p.m. in Trinity United Church, Church and Division Streets, Bowmanville, Ont. By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 20

"The Ambassadors" in candlelight service, at 8 p.m. in First CRC, Hamilton, Ont.

Dec. 20

Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in Willowdale (Toronto). By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 28

Organist Chris Teeuwssen and "The Ambassadors" in seasonal concert at Knox Presb. Church, St. Catharines, Ont., at 8 p.m.

Feb. 11-25

Lecture series presented by The King's College on Feb. 11, 18 and 25 on the theme "Women in Society," at 8 p.m. in the Chr. school, Lacombe, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales.

Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri. Nov. 14	Tues. Nov. 11	Wed. Oct. 8-8:30a.m.	Thurs. Oct. 8-8:30a.m.
Fri. Nov. 21	Thurs. Nov. 18	Wed. Nov. 12-8:30a.m.	Thurs. Nov. 12-8:30a.m.
Fri. Nov. 28	Tues. Nov. 25	Wed. Nov. 19-8:30a.m.	Thurs. Nov. 20-8:30a.m.



## Dutch

# Lourens Lutgendorff ... pionier

Herman de Jong

**Zelfs al zie je ze in geen jaren, er zijn mensen die je nooit vergeet. In de stille momenten van de dag, als je weer eens al die gebeurtenissen van het verleden als dia's, die zich snel in elkaar oplossen, door je gedachten laat flitsen, dan zijn het vaak die mensen wiens beeld iets langer blijft vertoeven op het scherm van je onderbewustzijn. Zulke mensen laten een onuitwisbare indruk achter, zegt men dan.**

Zo'n mens was Lourens Lutgendorff voor mij, meester Lutgendorff zoals de eerste emigranten hem noemden ... één der pioniers van het Christelijk Onderwijs in Canada.

Ik heb hem eigenlijk maar twee jaar van dichtbij meegemaakt. Maar in die twee jaar zitten genoeg herinneringen om er een boekje over te schrijven.

\*\*\*\*\*

De Christelijke School in Aylmer was de derde Christelijke School in Ontario. Het was een eenvoudig maar mooi gebouwtje geworden ... twee klaslokalen. Er waren toen in 1954 al twee schoolhoofden, Haalboom in Sarnia, Uitvlucht in de Holland Marsh. Meester Lutgendorff werd het derde Hoofd der school in Aylmer.

Nou, Hoofd ... hij was er maar alleen en moest hoofdzakelijk zichzelf van leiding voorzien. Dat was dan ook wel nodig, want hij had 60 kindertjes in zijn klas. Zo ging dat in die tijd! Het was een onhoudbare toestand waarvoor Mr. Lutgendorff spoedig een oplossing wist te vinden! Had hij in het Psychiatrische Ziekenhuis in St. Thomas niet een jonge verpleger ontmoet met een Nederlandse onderwijzers-opleiding?

Ik moest bij hem op het matje komen. Ik, die Nederland ontvlucht was om toch vooral maar geen onderwijzer te worden! Dat wist hij ook wel ... hij wist veel meer dan je dacht! "Jij moet mij helpen," zei hij terwijl zijn vriendelijke ogen me doordringend aanzagen," Als God jou met zo'n opleiding naar Canada stuurt doet Hij dat met een bedoeling."

\*\*\*\*\*

Een week later verhuisden klas 1-4 naar mijn lokaal en voor het eerst was Mr. Lutgendorff echt Hoofd der School, net als in Nederland. Ach, we hadden nog wat

moeite met het Engels. Mijn leerlingetjes begonnen het Engels te spreken met een Gronings accent. Ik vertelde het Bijbelverhaal van Job. Wist ik veel dat ze hem hier Joop noemden!

Vrijdagsmiddags was het ongewoon stil in de klas naast die van mij. Dan ging meester Lutgendorff een verhaal vertellen. Als ik door het raampje van de verbindingsdeur keek zag ik een klas met de armen stevig over elkaar en monden, die van ondragelijke spanning zich steeds verder openden. Lourens Lutgendorff kon vertellen, niet uit een boekje maar zo voor de vuist weg!

Maar waarover vertelde hij dan? Dat werd mij duidelijk toen ik gedurende "recess" twee jongetjes met stokjes in het zand naast de school zag tekenen. Het leken warempel de Zeeuwse eilanden wel. Toen werden er een paar papieren bootjes tevoorschijn gehaald en de "Sea-Beggars" (the Watergeuzen) voeren recht op Den Briel af. Toen wist ik zeker dat mijn Hoofd geen futuristische verhalen ophing!

We gaven gemoedelijk les. Als mijn vier eerste klas studentjes leesles hadden, nam ik ze op de knie. Ik herinner me een jongetje van Tensen. Als de hele klas rustig aan het werk was, stak ik een sigaretje op. Nu lopen schoolhoofden wel eens door de gang om te kijken of het ook een rommeltje is bij een jonge meester. Hij deed de klasdeur open en wenkte me. Geheimzinnig fluisterde hij: "Jôh, ik denk niet dat je in Canadese scholen mag roken!" Ik zei: "Goed, dan gebeurt het niet weer!" Terwijl hij zachtjes de deur dichtdeed woei een geurig wolkje Willem I sigarenrook naar binnen!

\*\*\*\*\*

Mijn broer Stan (die nu manager van C.C. is) en ik waren bij de Lutgendorffs in de kost. Dat zal wel goed, want de missus kon ontzettend goed koken. Maar net zo veel genoten we van Mr. Lutgendorff's Bijbellezen na

de maaltijd. Hij was toen bezig met Job. De manier waarop hij las maakte moeilijke passages ineens duidelijk. Soms was er ontroering in zijn stem, kreeg de poëtische taal hem te pakken, en vaak zei hij: "Wat is dit toch een schitterend boek, hè jongens?"

Enige jaren later raakte hij zwaar gewond in een auto-ongeluk. Hij was op weg naar Sarnia waar ik toen meester was. Het ziekenhuis belde de school en ik was de eerste die hem bezocht. Hij was haast onherkenbaar, want zijn neus lag op zijn wang en de ogen lagen weggedrukt in een groen-blauwe vleesmassa. Toch zag hij me — en, dat zal ik nooit vergeten — zijn goede arm ging omhoog en zijn vinger wees naar boven. Na een lange herstellingstijd kwam hij toch weer in een school ... dat wilde hij zo graag.

\*\*\*\*\*

In 1954 bestond de onderwijzersclub uit drie hoofden en drie onderwijzers. Mr. Hengstman, Mr. Lutgendorff, Mr. Uitvlucht, Miss Wieringa, Miss Knapper en ik. We ontmoetten elkaar in de First Church te Hamilton. Als u nu zou denken dat het pionierswerk ons zwaar op de maag lag, dan hebt u het toch wel mis. De ernst is pas later de Christelijke scholen binnengedrongen. Als onze Hoofden elkaar grapjes gingen vertellen, kon je rustig een halve morgen allerhande bestuurlijke zaken vaarwel zeggen. Wij hadden die soms ietwat roekeloze humor nodig om gewoon mens te blijven. Onze klassen puilden uit, onze salarissen waren gering, en we werkten soms met schoolbesturen die de klappen van de zweep nog niet wisten ... net als wijzelf!

\*\*\*\*\*

Een Christelijke School pionier is oud geworden en nu heeft de Heer hem tot zich genomen. De glans die over zijn Bijbelse geschiedenisverhalen lag is nu voor hem tot volheid geworden. Jongere onderwijzers hebben zijn werk overgenomen en het Christelijk Onderwijs is een baken in zee geworden voor onze medechristenen in Canada. Ik wens de familie Lutgendorff de sterkte die van God komt toe en wil hen herinneren aan de woorden van Job: "Maar ik weet dat mijn Verlosser leeft, en ten laatste zal Hij op het stof optreden." (Job 19:25)

*Herman de Jong is propagandist voor Friendship Groups Canada en woont in Jordan Station, Ontario.*

## Het huis van Dientje (Deel 7)

Lini R. Grol

*Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955*

Ze wilde het huis niet opgeven. Maar toch ... maar toch ... De man had haar aarzeling gemerkt en zei ruw: "Ja graag of niet. Ik kan ongetwijfeld mijn tijd en geld beter besteden." Hij keerde zich al om, alsof hij weg wilde gaan.

Mr. Brian keek Dien beschuldigend aan. Nu of nooit, dacht ze wanhopig, wat anders was er voor haar te doen? Ze moest nu meteen beslissen.

"Ja goed, gaf ze toe," met een zucht, niet van verlichting maar met een bezwaard hart. Wat zou er gebeuren als ze eens haar betalingen niet te na kon komen? Ze rekende vlug uit. Ach ja, het kon, het kon wel, ze had immers een goed salaris, en het inkomen van de huur was er toch ook nog.

"Stap maar vlug in," zei Mr. Brian en hij nam haar bij haar arm en bracht haar naar de auto.

"Het is een goede koop voor je, geloof me nu maar," sprak hij opgewekt, terwijl de eigenaar van de dure wagen om de auto heen liep en achter het stuur ging zitten.

Dientje keek verbaasd naar de auto. Had ze gedacht dat Mr. Brian's auto mooi was, deze was mogelijk nog groter en luxueuzer. Ze had nooit in zo'n grote dure auto gezeten. Ze zat nauwelijks, of de wagen — zo iets kon je al geen auto meer noemen — gleed de laan uit. Het was maar een blok ver, en bijna vond Dientje het jammer, want ze had wel eens een behoorlijke rit met deze auto willen maken.

"Wel, hier zijn we al," zei Mr. Brian en sprong opgewekt op het trottoir terwijl hij Dientje hielp uitstappen.

De andere man kwam langzaam de auto uit en bekeek het huis van onder tot boven. Hij scheen niet direct onder de indruk. Op dat ogenblik kwam de eigenaar naar buiten en haalde het bordje van de makelaar weg, en zette er een ander neer.

VERKOCHT stond er met grote rode letters op. "Toemaar," zei Dientje met een zenuwachtig lachje: "Zijn dat even vooruitziende geesten. Hoe weten ze dat het al voor elkaar is?"

Mr. Brian keek al even verbaasd als de man die het geld zou lenen. "Nou dat is ook niet gewoon," mopperde Mr. Brian. Ze weten nog helemaal niet of het helemaal voor elkaar is. Ze hadden in elk geval kunnen wachten tot ik het hun vertelde.

Hij belde aan. Ze wachtten alledrie zwijgend. De eigenaar opende de deur op een kier en snauwde: "Kun je niet zien dat het huis al verkocht is? Die andere makelaar is al over de brug gekomen met contant geld." Hij sloeg de deur voor hun neus dicht.

"Wel heb ik ooit," brieste Mr. Brian, en de geldschietter zei een paar woorden tussen zijn tanden die Dientje's moeder zeker geen bidden zou hebben genoemd, hoewel er wel woorden in voorkwamen die je ook in een kerkboek kunt vinden. Dientje zelf was helemaal beduusd van de behandeling en het feit dat het huis op het laatste ogenblik nog onder haar neus vandaan was geglipt.

Ze was boos en teleurgesteld. Zonder meer werd ze in de

auto geladen en naar het zusterhuis gereden. Mr. Brian trachtte zijn figuur nog te redden. "Ik zal je van de week wel even bellen, ik heb nog een paar mooie huizen op mijn lijst staan, en nu je eenmaal zeker kunt zijn van een lening zul je daar geen problemen meer mee hebben." Hij keek naar de ander, die nors knikte. Bij het zusterhuis gekomen knikten ze haar beiden toe.

Dientje kon nog niet geloven dat het allemaal over was. Waarom? Hoe kan dat nu? Mr. Brian had getracht te verklaren, dat er verschillende mensen op hadden ingeschreven, en dat ze dus net eventjes te laat waren. Net eventjes te laat. Haar droomhuis ging naar een ander. Ze dacht niet meer aan de 12%, ze dacht alleen maar aan de teleurstelling. Ze kon zich zo voorstellen wat Irene zou zeggen. God's wil ... en zo. Maar volgens Dientje was het alleen maar een kwestie van mensen met meer of minder geld in de bank. En dat was dat.

Dan maar geen huis, dacht ze nog met een soort van gelatenheid, maar wist dat ze daar niet aan toe zou geven. Over een paar dagen zou ze weer onrustig worden en van haar eigen huis dromen. Een huis zoals dit, met erkers, een tuin en een mooi uitzicht, en dicht bij het ziekenhuis, zodat ze de afstand kon lopen. Zou ze ooit weer zo'n mooi huis ontdekken, ooit het hare kunnen noemen?

*Lini Grol schrijft zowel engelse als hollandse verhalen. Ze woont in Fonthill, Ontario.*

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# De rechten van de mens

**Anne van der Bijl**  
Een veel besproken thema temidden van een steeds gewelddadiger wereld: *de rechten van de mens*.  
Ook ik geloof in die rechten, maar ik wil op deze plaats toch iets nader ingaan op de rechten van de mens die zich christen noemt. Wat zijn de rechten van de christen?

Ten eerste: **Elke christen heeft het recht om het Evangelie van Jezus Christus te verkondigen, zoals ieder mens ook het recht heeft om het Evangelie te horen.**

“Want alzo lief heeft God de wereld gehad, dat Hij zijn eniggeboren Zoon gegeven heeft, opdat een ieder, die in Hem gelooft, niet verloren ga, maar eeuwig leven hebbe.” (Johannes 3:16)

Alleen door in de eniggeboren Zoon te geloven en door Hem te gehoorzamen, eren wij God:

“Gaaf dan henen, maakt al de volken tot mijn discipelen en doopt hen in de naam des Vaders en des Zoons en des Heiligen Geestes en leert hen onderhouden al wat Ik u bevolen heb.” (Mattheüs 28:19)

“Om zijn moeitevol lijden zal hij het zien tot verzadiging toe.” (Jesaja 53:11)

Niemand heeft het recht het Evangelie tweemaal te horen voordat ieder mens op deze wereld het eenmaal heeft gehoord.

“Hoe (zullen zij) horen zonder prediker?” (Romeinen 10:14)

Zonder vrijheid om te prediken, kunnen de gelovigen in de meeste landen waar wij werken, **niet** functioneren zoals de Bijbel dat voorschrijft en dan krijgen de andere mensen het Evangelie dus niet te horen.

Ten tweede: **Iedere gelovige, die lijdt voor zijn geloof in de Here Jezus, heeft het recht op hulp en steun van de andere leden van het Lichaam van Christus.**

“God heeft evenwel het lichaam zo samengesteld, dat Hij meer eer gaf aan hetgeen misdeeld was, opdat er geen verdeeldheid in het lichaam zou zijn, maar de leden gelijkelijk voor elkander zouden zorgen.

Als één lid lijdt, lijden alle leden mede.” (1 Korinthiërs 12:24,25,26)

“Denkt aan de gevangenen, alsof gij met hen gevangen waart; aan hen, die mishandeld worden, als (mensen), die ook zelf een lichaam hebben.” (Hebreeë 13:3)

Hebben wij hun pijn gevoeld? Hebben wij meegedragen toen we wisten dat ze gemarteld werden, hun voorgangers gevangen gezet, hun bijbels afgepakt, hun kerken gesloten werden?

“Hetzij zelf een schouwspel van smaad en verdrukking, hetzij deelnemende aan het lot van hen, die in zulk een toestand verkeerden.” (Hebreeë 10:33)

Niemand heeft het recht twee bijbels te hebben als niet alle christenen de kans hebben om een bijbel te bezitten, vooral in landen waar praktisch geen andere christelijke lectuur beschikbaar is.

Ten derde: **Alle christenen die wonen in de ‘vrije’ wereld hebben het recht te weten hoe het gaat met onze medegelovigen in de verdrukking.**

Dat is de beste voorbereiding voor onze eigen toekomst wanneer ook wij het voorrecht zullen hebben om een prijs te mogen betalen voor ons geloof in Jezus Christus.

“Trouwens, allen, die in Christus Jezus godvruchtig willen leven, zullen vervolgd worden.” (2 Timotheüs 3:12)

Conclusie: Verkondigers en hoorders van het Evangelie, lijdende en nietlijdende leden van het Lichaam van Christus zullen nooit hun God-gegeven rechten kunnen ontvangen wanneer ik als christen niet bereid ben om **mijn** rechten op te geven.

Paulus vraagt zich in 1 Korinthiërs 9:4 af: “Hebben wij geen (recht) bevoegdheid?” Recht om vrij te blijven van handenarbeid? Recht om dienst te doen in het leger en niet je eigen soldij te hoeven betalen? Recht om een wijngaard te planten en van de vruchten te genieten?

Voor ons allemaal vanzelfsprekende zaken waar Paulus het volste recht op had. Maar ... Paulus zegt: “Doch wij hebben van deze

bevoegdheid geen gebruik gemaakt ... om geen hindernis voor het Evangelie van Christus op te werpen.” (1 Korinthiërs 9:12)

Een ware volgeling van Jezus spreekt niet over **zijn/haar** rechten. Zo iemand heeft een voorrecht dat opweegt tegen ieder recht: **zorgen dat anderen hun rechten krijgen om Gods recht tot zijn recht te laten komen!**

*Anne van der Bijl is leider en stichter van “De akker is de wereld” in Ermelo, Nederland. Overgenomen uit: Kruistochten, september 1986.*

## Bevrijding

*Ik wil nog eens met opgeheven hoofde en een hartstochtelijke dankbaarheid, het zeggen: “ja, ’t is waar wat wij geloofden, kindren; ’t was waar, wij zijn bevrijd!”*

*O, in een vrij land mogen jullie leven en wij zijn vrij van wat ons heeft benauwd: angst dat we jullie moesten overgeven aan ’t Beest der eeuw dat alle geesten knauwt.*

*en  
“Wij zijn onszelf weer! jubelden de kleuren ... Want wat een vlag zegt, kun je pas verstaan, als je vijf jaar achter gesloten deuren de strakke plooiën door je hand liet gaan.”*

**Muus Jacobse**

## Wie kijkt er nu naar boven?

**J.A. Scheper**

**Twee dames reden door een eenzame streek van de Verenigde Staten toen een leuke band hen tot stoppen dwong. Nergens was iemand te bekennen die hen zou kunnen helpen. Ze keken links en rechts, voor en achter ... niemand! “Dat ziet er mooi uit,” zei één van de dames, “ik wou dat er een engel kwam om te helpen.”**

“Hier ben ik al,” klonk een stem boven hen. Ze schrokken ervan en ontdekten een monteur die in de telefoonpaal boven hen aan het werk was. Hij kwam naar beneden en hielp de dames met het verwisselen van de band. “Had u me niet gezien?”, vroeg hij bij het afscheid nemen. “Nee,” zei één van de dames, “wie kijkt er nu naar boven.”

Aan dit verhaal dacht ik toen ik onlangs met mijn kleinzoon een wandeling maakte in de stad Groningen, richting Grote Markt. Op grote afstand zag je ’m al, de Martinatoren, en wij praatten over van alles en nog wat. “Opa,” zei hij opeens, “als de Martinatoren nou ’ns omviel, wat zou er dan met dat haantje gebeuren?” “Nou jong,” zei ik, “geloof maar gerust dat dat haantje weg zou vliegen.” “O, o, wat is die opa toch dom,” zei hij. “Er staat helemaal geen haan op de Martinatoren, maar ’n paard.”

Dit had ik natuurlijk als Groninger moeten weten, maar ja, wie kijkt er nu naar boven?

En daar ben ik nu eens mee begonnen. Mede dankzij het Kerkepadprogramma van de laatste jaren, kijk ik wat meer naar boven, onder andere naar de windwijzers die op de torenspitsen hun werk doen. En wat blijkt? Het aantal oude hervormde kerken in onze provincie waar het haantje het niet voor het zeggen heeft, is groot. Het aardige is dat windwijzers verrassend veel

variatie vertonen.

### Adelaars, paarden, vissen ...

Om er eens enkele te noemen: In Stedum staat er een adelaar op de toren, alsook op de Nieuwe Kerk te Groningen. Evenals op de Martinatoren komen paarden als windwijzers voor in Warffum, Winschoten, Noordlaren en Slochteren. In Uitwierde heeft het paard nog een boer op zijn rug. Vissen vindt men op de kerktoeren van Visvliet en Zoutkamp. Meerminnen op de torens van Uithuizen en Uithuizermeeden en meermannen in Farmsum en Zuurdijk. Leeuwen zijn er ook bij de vleet, ondermeer in de windwijzers van Ulrum, Middelstum, Noorddijk, Noordwolde en Spijk.

Andere dieren die op onze torens de windrichting aanwijzen, zijn bijvoorbeeld een lam (Eenrum) en herten (Sauwerd). Draken vindt men in de windwijzers in Garsthuizen, Warfhuizen en Zuidhorn. En dan zijn er uiteraard heel wat windwijzers met adellijke wapens, met letters of jaartallen of met schepen en pijlen. Het is een bonte verzameling in het Groninger land.

Maar behalve de windwijzers zelf kunnen ook de windwijzerdragers heel verschillend van vorm zijn. De bedrevenheid van onze ijzersmeden komt erin tot uiting.

De haan, die toch nog in de

meerderheid is, geldt als waarschuwing tegen het kwaad, en als oproep tot waakzaamheid en standvastigheid.

Vaak zijn ook ballen en kruisen als versierende elementen gebruikt. Het kruis als symbool van het christendom en de bal als wereldbol of als teken van volmaaktheid.

De zwaan als windwijzer treft men aan op vrijwel alle lutherse kerken. Het verhaal wil dat de hervormer Johannes Hus in Bohemen, die op de brandstapel stond, vlak voor zijn dood moet hebben gezegd: “Jullie verbranden nu wel een gans, maar er komt een tijd dat er een zwaan in jullie gezicht zal vliegen.” Vandaar.

### Naar boven kijken

Hoog boven bomen en huizen uitstekend, vrij om alle wind te vangen en voor iedereen goed zichtbaar, past een windwijzer nergens beter dan op het puntje van de toren. Wij zijn vaak nogal op aarde gericht. Een blik naar boven kan heel boeiend en leerzaam zijn.

*Overgenomen uit Centraal Weekblad, september 5, 1986.*

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## Books

### Old Testament

## Revivals of old, encourage modern revival

*Quest for Renewal*, Walter C. Kaiser, Jr., Moody Press, Chicago, 1986. 163 pp., soft cover, \$10.50 (Canadian). Reviewed by George Van Arragon.

### Old Testament

## Tried and true

*A Survey of Old Testament Introduction*, Gleason L. Archer, Jr., Moody Press, Chicago, 1985. 537 pp., paperback. Price: \$23.95 (Canadian). Reviewed by George Van Arragon, St. Catharines.

This is a paperback reprint of the 1974 second edition which has become one of the standard textbooks for *Old Testament* introduction at conservative and evangelical seminaries. It is, and remains one of the best conservative introductions.

Archer begins with the "Inspiration of the Old Testament," an area often overlooked or deliberately ignored in other handbooks. He then deals with the Hebrew manuscripts and early versions of the Old Testament, "Textual Criticism," "Canon," "History of scholarship of the first five books of the Old Testament." Archer marshalls all the arguments in favour of Moses' authorship of Genesis - Deuteronomy and cogently points out many of the weaknesses inherent in the Documentary Theories which regard the *Pentateuch* as a composite of four or more separate and late literary sources.

He appeals also to "archaeological evidence for the antiquity of the *Pentateuch*." Part Two of this introduction deals with the individual books of the *Old Testament* from Genesis to Malachi.

The strength of this introduction is at the same time its weakness. In the sustained effort to argue matters of authorship of the individual books, the theological dimensions of these books recede into the background or are not treated at all. Thus one should read and digest not only this Introduction, but also those of R.K. Harrison, Walther Zimmerli, Otto Eissfeldt and others.

This book explores the practical implications of various Old Testament revivals for today. It deals with 10 revivals under Jacob, Moses, Samuel, Elijah, Asa, Jehoshaphat, Hezekiah, Josiah, Zerrubbabel and Nehemiah respectively.

The author lists nine characteristics of the revivals recorded in the Old Testament:

1. Most revivals were preceded by a time of deep spiritual decline.
2. Each of these revivals began in the heart of one of God's servants.
3. Each revival rests on the recovery of a new and powerful

proclamation of the Word of God.

4. Each revival was marked by a return to the genuine worship of Yahweh.

5. Attached was the destruction of every idol that blocked the rightful acknowledgement of Yahweh as the only true and living God.

6. Concomitant was a conscious awareness of, and sincere grief for, sin and a longing to be free from it and its causes.

7. Each revival indicated the need for atonement of sin.

8. With each revival there was a renewed sense of joy.

9. And finally, each revival

was followed by a time of great productivity and prosperity.

Dr. Kaiser regards II Chronicles 7:14 as paradigmatic of the four conditions that are the prerequisite for revival. "If my people, who are called by my name, will *humble themselves, and pray, and seek my face, and turn from their wicked ways....*" He regards "the theme of revival as one of the central organizing motifs of II Chronicles.

There is much in this book that prompts reflecting. Throughout the author seeks to apply the text to contemporary circumstances. Time and again

he reiterates the need for spiritual revival today. This book is marked by many fine insights. Unfortunately it is also often *marred*, in my opinion, by a (we "ought", "must" and "should"), moralistic tone and by frequent clichés: ("harsh lesson," "staggers the imagination," "slipped to a new low," "fitted squarely") just to pick a few.

Nevertheless Dr. Kaiser regards the scriptures as the reliable Word of God relevant for today. Throughout he stresses the sovereignty of God. This is an ideal little book, both scholarly and devotionally, for personal Bible study.

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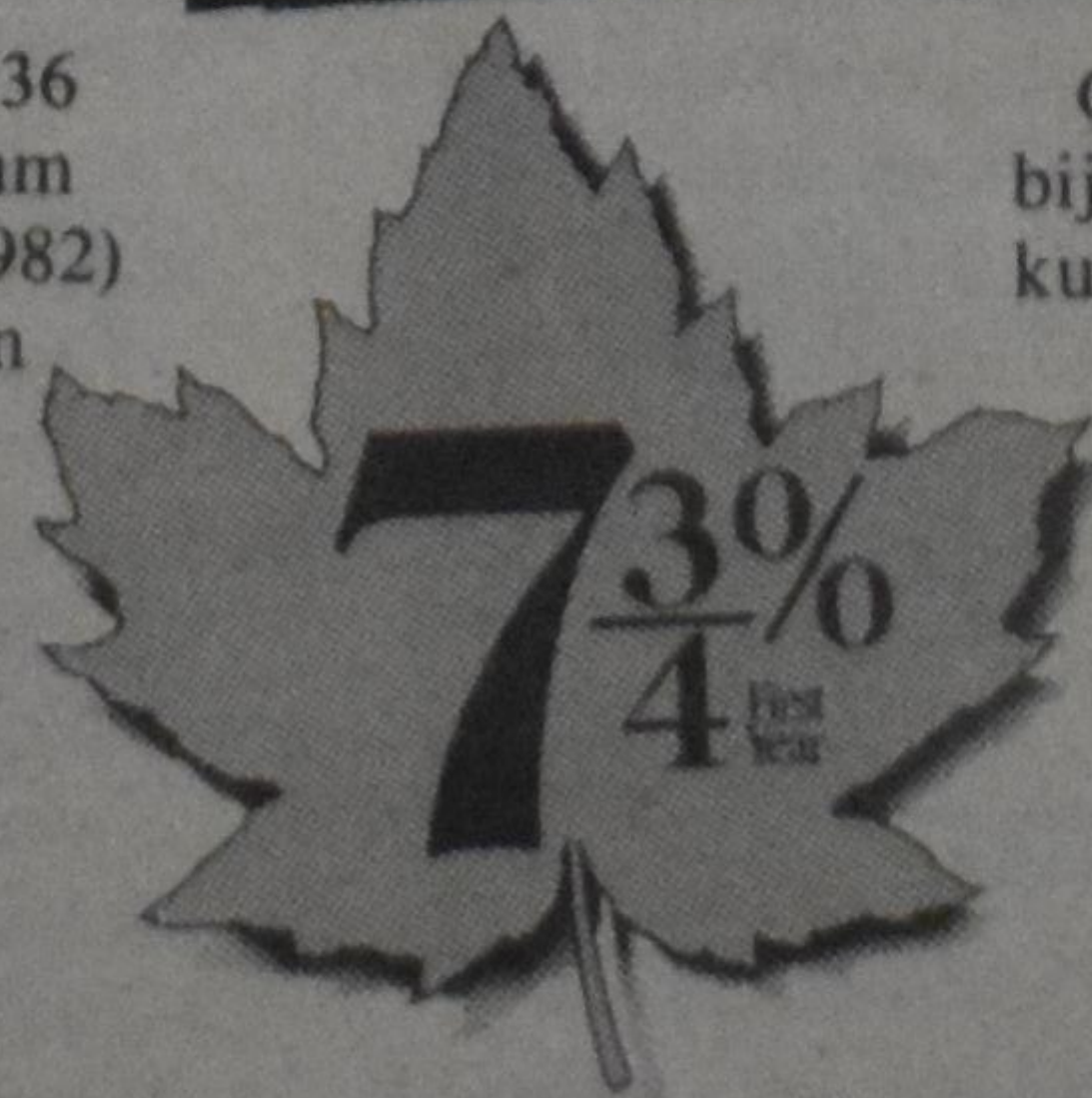
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